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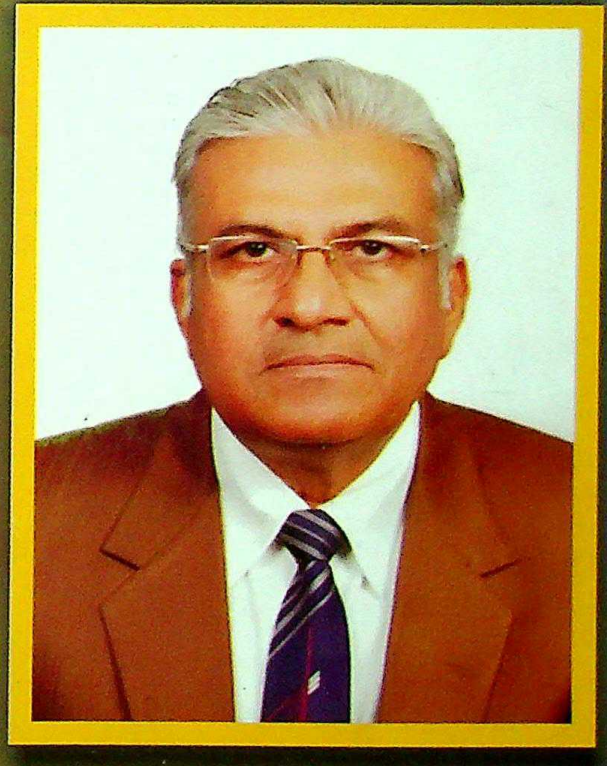

Editors

Dr.Suresh Kumar Agarwal
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U. P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U. P.)

National Institute of Alternative Medicines System, Bangalore (Karnatak)

Indian Philosophical Congress, Haridwar, (Uttarakhand)

Indian Academy of Yoga Varanasi, (U. P.)

Indian Holistic Medical Academy, Chennai, (T. N.)

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Editors

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प्रोफेसर (डॉ.) सोहन राज तातेड़

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सत्यमेव जयते

I/3523044/2012
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नई दिल्ली - 110 011
PRIME MINISTER'S OFFICE
New Delhi - 110 011

MESSAGE

The Prime Minister is glad to know that a Felicitation Volume is being brought out in honour of Prof. (Dr.) Sohan Raj Tater by prominent persons. His area of academic work has been an inspiration to several students and teachers in India and abroad.

The Prime Minister extends his warm greetings and good wishes for a successful publication of Felicitation Volume which will be useful for younger generations.

P. Pachauri

(Pankaj Panchauri)

October 22, 2012

D.No. I/3523044/2012 Dated 23.10.2012

Prof. (Dr.) Sohan Raj Tater
G-8, Multan Kunj,
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Jodhpur - 342 003
(Rajasthan)

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सत्यमेव जयते

CHIEF MINISTER
RAJASTHAN

Date : 28 Sep., 2012

MESSAGE

I am happy to know that a Felicitation Volume in being brought out in honour of Prof. (Dr.) Sohan Raj Tater by reputed Philosophers, Research Scholars, Social Workers and other prominent persons.

Prof. Tater, an academician par excellence has been working in the field of academics for the last forty five years. Bringing out a Felicitation Volume in honour of a person who has significantly contributed to Philosophy, Yoga and Education is, indeed, a matter of appreciation. I am sure that the Volume will inspire young and budding academicians also.

I hope that the research articles being published in the Felicitation Volume will prove to be reference material for students of Philosophy, Yoga and Education.

I send my good wishes for the success of the endeavour.

(Ashok Gehlot)

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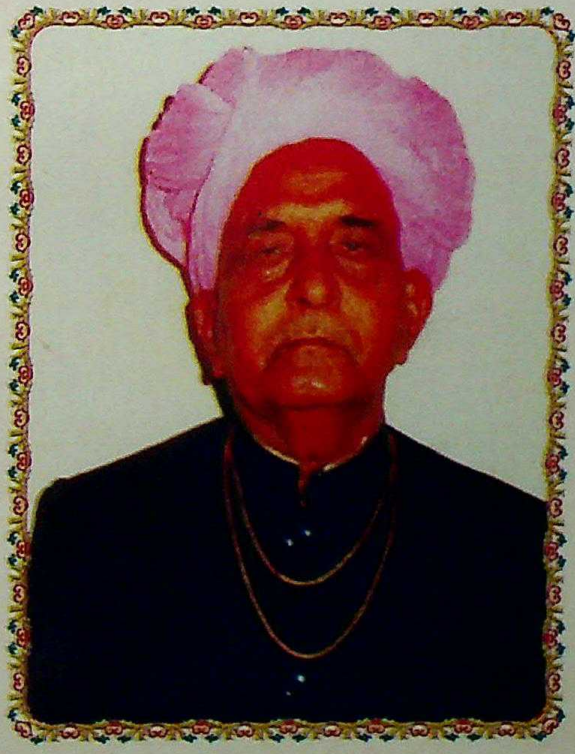
Sohan Raj Tater's
Mother, Smt. Champa Devi Tater.



Sohan Raj Tater's
Father, Shri Multan Mal Tater.

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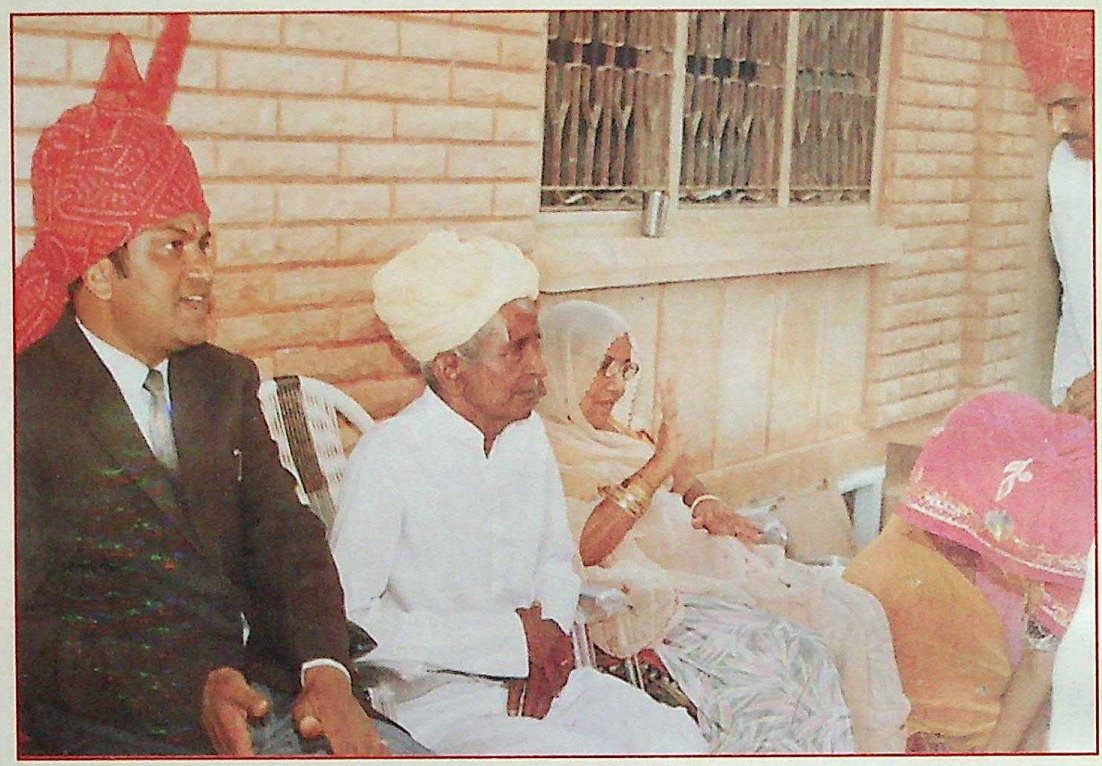
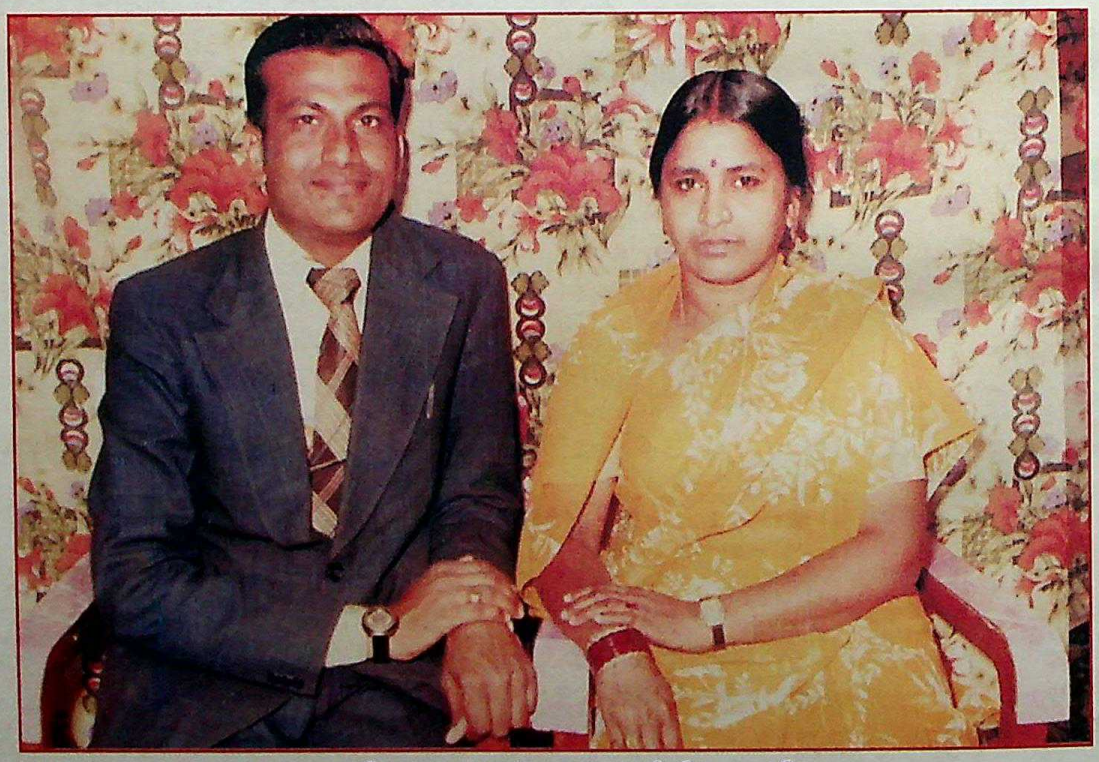


Young Sohan Raj Tater with his Parents



Sohan Raj Tater with his wife

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Editorial

The life of Sohan Raj Tater is full of creativity. Being a creative man he always enjoyed whatever challenges confronted him. He was a victorious man. Journey from village boy to internationally man is not a cake walk for Sohan Raj Tater. He became first Engineering Graduate and changed the destiny of entire family.

Rome is not built in one day. So the was case with Tater. Tater through hard work, honesty and pristine purity gradually achieved everything in his life. Only extraordinary man like Tater can achieve in this life. Perhaps his most remarkable achievement was when he received award four times by Rajasthan Government in the years 1970, 1976, 1985, 1991 for working with devotion and honesty in Public Health Engineering Department of Rajasthan state.

Sohan Raj Tater is a multifaceted personality. He is educationist, social worker, institutional builder, humanist, philanthropist, environmentalist, motivational guru, philosopher, writer and what not. Simple living and high thinking makes him lovable person. He has friends across caste, creed, region, religion and nationality. Any one feel privileged to be friend of Professor Sohan Raj Tater, former Vice- Chancellor of Singhania University, Rajasthan. Dr. Tater believes the axiom; the unexamined life is not worth living. His friends and other scholars of repute have examined the life and action of Professor Tater from different angles.

This Felicitation Volume contains 58 Chapters divided in seven sections-(1) Reflections on Prof.(Dr.) Sohan Raj Tater and his Works (2) Religion, Science and Sprituality (3) Synthesis of Eastern and Western Philosophy (4) Education and Quality Research (5) Health, Yoga and Meditation (6) Environment, Ethics, Morality and Sustainable development (7) Women Empowerment, Political and Social Issues. We are grateful to all learned authors for their valuable contribution in this Volume, whose name list is provided at the end of this Volume. We are highly grateful and thankful to Organizers- U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.), National Institute of Alternative Medicines System, Bangalore (Karnatak), Indian Philosophical Congress, Haridwar (Uttrakhand), Indian Holistic Medical Academy, Chennai (T.N.) and Indian Academy of Yoga, Varansi (U.P.) without their inspiratin

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and co-operation it was not possible to bring this Felicitation Volume well in time. We pay our gratitude to Co-operation Publication, Jaipur (Raj.) for publishing this qualitative Volume in time. Whole Editors team took great pain in collecting Articles with constant request to learned authors, composing matter,proof reading and to arrive at this stage of final publication. All of them deserve thanks and gratefulness.

One can learn a lot from reading about Dr. Tater. This work is worth while priceless everlasting gift from friends to Dr. Tater. The product in form of book is placed before readers. We hope the readers will appreciate the endeavour.

Dr. Suresh Kumar Agarwal
Dr Sanjeev Sogani
Shri Vijay Gupta
Dr. Vimal Prakash Sharma
Dr. Vidhyasagar Singh
Shri Bhupesh Kumar Jain
Editors

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SECTION-1

REFLECTION ON PROF. (DR.) SOHAN RAJ TATER AND HIS WORKS

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Chapter-1

Brief Life Sketch of Sohan Raj Tater

—BHUPESH KUMAR JAIN

Sohan Raj Tater was born at Kanor, a small village in Barmer district on July 5, 1947 in pre Independent India in a desert state of Rajasthan in a middle class Jain family. Barmer is bordering with Pakistan and life is very tough. During summer hot sandy storm is every day phenomenon. Survival is not an easy task for those who born in middle class family. He has to struggle hard to achieve in life. There is a saying that determined person can change not only his destiny but the destiny of whole family and community. This was hundred percent true in case of Sohan Raj Tater.

His father Shri Multan Mal was a grocer and having his own shop in the Kanor. Mother Champa Devi was a house wife and devoted to family. Both Shri Multan Mal and Champa Devi were illiterate because those days there were no schools in the Kanor village. Those days Kanor has no electricity, no road and there was scarcity of water. People use only natural water by using traditional means to harvest rainwater and preserve throughout the year for drinking and other purposes. His parents were simple, religious and honest. His father Shri Multan Mal inherited these qualities from his father Shri Hem Raj and his mother . Sohan Raj Tater's parents were embodiment of politeness, simplicity and devoted towards their children education. Both of them were hard worker and religious in nature . Sohan also inherited these qualities from his parents. His parents were follower of Terapanth sect of Shwetamber tradition of Jainism started by Acharya Bhikshu around two hundred fifty years ago. Terapanthi believes in Dharmasangha and Acharya is head of the Terapanth. The present Acharya of Terapanth sect is Acharya Mahashraman. Sohan was third child out of five brothers and four sisters.

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Among all brothers and sisters Sohan Raj was brilliant and studious student. From the early childhood he has always been an industrious, studious, simple, humble and soft-spoken and has been living a detached life. His early education up to class second was held at Kanor village school because school was only up to second class. So Sohan has to be shifted to another school. His parents shifted him to Jasol in the Barmer district where he was admitted in Government Middle School Jasol. He studied in this school up to 8th class. It was one of the best middle schools in the area. He was studying and staying with parents. He was President/ Secretary of the Student Union in his Middle School at Jasol. After passing 8th class he was sent to Jodhpur for higher studies. Jodhpur is the divisional head quarter and known for educational facilities.

In Jodhpur he was admitted in Mahesh Higher Secondary School where he studied from 9th to 11th class. He was Secretary/ President of the student Union from 1961- 64 at Mahesh Higher Secondary School, Jodhpur. He has always been a brilliant student and a topper. He stood first in class 9th, 10th, 11th in his school and topped the list in the whole of Rajasthan in the Higher Secondary Examination in the year 1964 and thus brought name and fame both to his family and to his village and community. But the life was not a bed of roses for him rather hard, difficult and full of thorns.

Being a topper he got admission in M.B.M. Engineering College, Jodhpur in 1964 and opted, Mechanical Engineering Branch. The year 1965 was turning point in the life of Sohan Raj Tater. He was married to Laxmi, 10th passed girl in the year 1965. Mrs. Laxmidevi proved the most perfect match to Sohan Raj Tater. She too has been living a detached life since childhood. Both of them are of religious nature and disinterested in enjoying sexual pleasures. Newly married couple took voluntarily vow of celibacy for two years right from the first day of their marriage from 1965 to 1967. It was not an easy for newly married couple to follow the vow. Sexual desire is natural but they did so for building their future. There is a saying that where there is will there is way. Sohan Raj and his wife remained in close contact with Terapanthi Munishri Sampatmal Swami, who got Shri Sohan Raj to observe penitential retreat, 25 Shlokas and to learn Jain Siddhant Deepika and Manonushasnam, by heart. He also motivated Shri Sohan Raj Tater and Mrs. Laxmidevi to get initiated as a pair. Both of them were extremely willing to do so, but this could not be materialized, because their destruction-cum-subsidence of the karmas had not yet been complete.

From 1965 to 1969 he used to take private tuition to fellow students to sustain his own study and meet the expenses of the studies of brothers. During that period he motivated hundreds of his fellow students to get and continue quality school education.

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He used to prepare food for himself. As Shri Tater was a very bright and intelligent student and as he had a great desire of learning, he finally got the degree of B.E. (Mechanical), Honours in the year 1969. He maintained his past records and stood first and topped in B.E.Mechanical Examination of M.B.M. Engineering college, Jodhpur and became a full-fledged Engineer.

Shri Tater is whole-heartedly devoted to the order of Terapanth and has great respect for Acharyashri Mahashraman. He always followed the path shown by Gurudev Tulsi and Acharyashri Mahapragya. He had been the secretary of the Terapanth council, Sardarpura, Jodhpur from 1965 to 1970 at the very young age.

In the year 1970 was turning point in his carrier. He was selected by Rajasthan Public Service Commission and was appointed as an Assistant Engineer in the Public Health Engineering Department of Rajasthan Government. While in the service to study further he passed M.E. (Public Health Engineering) and got the first rank. As he was very prompt and authentic in service, he was honoured four times by the Government of Rajasthan:

1. For bringing water from Mathania to Jodhpur within 90 days in the year 1970,
2. For bringing the canal water to Bikaner in the year 1976,
3. For implementing Asia's biggest regional water supply project for 300 villages in Churu district in the year 1985 and
4. For working very promptly for the prevention of flood in Balotra in the year 1991.

Due to dedication and hard work he became well known figure in the state of Rajasthan and country in the field of Literature and Education as a Research specialist and Public Health Engineering Education in safe and pure drinking water, sewage and air pollution fields.

Shri Sohan Raj has always been associated with Terapanth and has worked incessantly and untiringly for its service and development. Because of his great devotion to the order and because of having full faith in it and great respect for all the monks and nuns, he was honoured and awarded many times. He was awarded **"Yuvak Ratna"** by Akhil Bhartiya Terapanth Yuvak Parishad in the year 1987. Awarded four times by Rajasthan Government in the years 1970, 1976, 1985, 1991 for working with devotion and honesty in Public Health Engineering Department of Rajasthan state. He was conferred **"Samaj Bhushan"** by Digambar Jain Samaj in 2010; **"Samaj Seva Puraskar "** of Terapanth Samaj by Amrit Yogakshem Kosh Sivakasi East (Tamil Nadu) in 2008; **"Jasol Gaurav"** by Jasol Jain Vikas Munch, Surat (Raj.) in 2009; **"Indira Gandhi Rastriya Akta Award"** by

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Rastriya Swatantrta Samta Manch in 2009; **"Jain Gyan Vigyan Manishi"** by Digambar Jain Samaj in 2009; **"Gem of Yoga"** by Lucknow University, Lucknow (U.P.) in 2009; **"Samrasta Excellency Award"** by Rastriya Swatantrta Samta Manch in 2010. He also received **"Special Award"** by Rohini Institute of Alternative Medicine, India and Malaysia in 2010; **"Indo-Nepal Harmony"** by Indo-Nepal Samrasta International Institute in 2010; **"Fellow Award"** by Indian Academy of Yoga, BHU, Varanasi (U.P.) in 2010; **"Gem of Naturopathy"** by Lucknow University, Lucknow (U.P.) in 2010; **"Indo - Bhutan Harmony Award"** by Indo Bhutan Samrasta International in 2011; **"Bharat Excellence Award"** by Friendship Forum of India, New Delhi in 2011; **"Shri Patanjali Maharshi International Award of Excellence"** by Holistic Medicine, Salem (T.N.) in 2011; **"Felicitated by Gujrat Govt."** during Somnath Sanskrit University, Veraval (Guj.) convocation for noble national services in Literature and Education field on 6.02.2012. **"Felicitated by U.P. RIMS & R Saifai,Etavah (U.P.)"** for Yoga Research on 2.03.2012. **"Vidhya Bhashan Award"** by world congress of holistic Medicine, Salem (C.M.) in 2011; **"India Gold Award"** by friendship forum of India, New Delhi in 2011; **"Yoga Padma Bhushan Award"** by Indian Board of Alternative Medicine, Kolkata in 2013.

One can not overlook his contribution in the development of the Jain Vishva Bharati the holy place for Terapanthi Jains. His role in getting many things done in the premises of Jain Vishva Bharati, Ladnun had been very significant. He played an important part in getting a well dug, building an underground water tank, an overhead water tank, pipe-lines, distribution of electricity and installing electricity generator. He also took an active part in designing and monitoring the construction of many beautiful buildings like Amritayan and Art Gallery.

Shri Sohan Raj Tater devoted all his time to the independent functioning of Yuva Vahini, an organization meant for the youths in the year 1989 that had been declared as the Yogakshem year. He performed this job while he was giving his honourary services as Vice-President, All India Terapanth Yuvak Parishad.

During Acharya Mahapragya's Ahimsa Yatra, (A march for the cause of non-violence), Shri Sohan Raj Tater, with the inspiration and blessings of Acharya Mahapragya, and with the permission of his family, left the Government service, while he was on the post of Superintending Engineer, renounced his well-established cement factory worth crores of rupees and has decided to devote the rest of his life to the self-less service of the order, Terapanth as a life-long volunteer. He formally announced his decision in the proximity of Acharya Mahapragya, in January, 2002. On 26th January, 2002 Acharyashri and Yuvacharyashri graced his cement factory located at Boranada

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(Jodhpur) by their holy presence. On that very day, at the auspicious time of morning he, with the blessings of Acharyashri and listening to his holy words, started giving his services to Parmarthik Shikshan Sanstha, Ladnun. On February 18, 2002, Shri Sohan Raj Tater was formally nominated the trustee and convener of Parmarthik Shikshan Sanstha by the Trust Board of that institution in the gracious presence of Acharyashri on the occasion of Maryada Mahotsava organized at Pachpadra (Raj.).

Devotion, dedication, respect for Acharyashri and all the elders, Sadhna, perseverance and the desire of serving the order have always been important parts of his life. He has followed the maxim of Acharyashri Tulsi : first control yourself; then think of discipline, to the fullest. Simple living and high thinking has been the motto of his life.

Sohan Raj Tater was influenced by Mahatma Gandhi when he was a school student. He not only read Gandhi but followed his basic postulates in thought, action and deed. His even daily life is based on pro-nature philosophy. He has adopted 12 vows of Jain religion and leading a truthful and environmental friendly life style. Tater is an institution in himself.

Professor is a great social worker and giving service to the society relentlessly. Tater is rendering social service for the upliftment, benefit, growth and advancement of crores of Indian masses directly or indirectly by association with following twenty seven National and International Non Governmental Organizations working in field of Education, Literature and Social service as Patron, Chief Patron, Life Member, Adviser and Associate Member of those N.G.Os : 1. Associate Member—Council for Research and Philosophy, Washington D.C., 20064 (U.S.A.); Member Peace Next, World Religion Parliament, Melborne (Australia); Advisor, The Open International University for Complementary Medicines, Colombo (Sri Lanka); Advisor and Life Member, Indian Holistic Medical Academy, Chennai (Tamil Nadu); Patron, Rashtriya Samta Swatantra Manch and Samta International, Jaipur (Rajasthan); Advisor, National Institute of Alternative Medicines System, Bangalore (Karnataka); Vishist Member, Bharat Swabhiman Trust, Patanjali Yogpeeth, Haridwar (Uttrakhand); Chief Patron & Life Member—U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.); Patron and Life Member—Akhil Bharatiya Darshan Parishad, Jabalpur (M.P.); Patron,Dharma Darshan Seva Sansthan, Udaipur (Raj.); Founder Member, Gyan Sagar Science Foundation, New Delhi; Member—The International Association of Lions Clubs, Jodhpur West from 1989; Life Member—Indian Philosophy Congress, New Delhi; Life Member—Indian Society of Gandhian Studies, Chandigarh (Punjab); Life Member—Indian Academy of Yoga, Varanasi (U.P.); Life Member—M.B.M. Engineering College, Alumni Association, Jodhpur

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(Raj.); Advisor and Patron—Siwanchi Malani Regional Terapanth Sansthan, Balotra (Raj.); Observer, Digamber Jain Trilok Sodh Sansthan, Hastinapur (U.P.); Life Member—Jain Vishva Bharati, Ladnun (Raj.); Life Member—Anuvarat Vishva Bharati, Rajsamand (Raj.);. Life Member—All India Oriental Conference, Pune (Maharastra); Life Member—International Congress of Yoga & Spiritual Science, Dharwad (Kr.); Life Member—Acharya Tulsi Shanti Pratisthan, Gangasahar (Raj.); Life Member—Jain Swetambar Terapanthi Mahasabha, Kolkata (W.B.); Life Member and Advisor - Indian Society of U3A; Life Member - Rajasthan Pensioners Association; Advisor and Life Member - International Congress of Social Philosophy, Dharwad (Karnataka); Life Member-Vedanta Research Centre, Ranchi (Jharkhand)

Prof. Tater himself is sponsor of following life time activities run by reputed N.G.Os in the field of Literature and Education. Prof. Tater gives award on his own and his wife Laxmidevi name for the best literatures, Research Papers of the year, Permanent Funds for publication of Journals and runs lecture series in the memory of his parents to rebuild detoriating moral, human, social, cultural and spiritual values like- Lifetime Jain Lecture Series in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) on the parents name "late Mrs. Champadevi late Shri Multan Mal, Jasol (Raj.) Memorial Jaina Lecture series." .

Following are the Lifetime Awards and Permanent Funds in the name of Prof. (Dr.) Sohan Raj Laxmidevi Tater, Jodhpur (Raj.); Philosophy Research Book Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.); Research Paper Award in Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.); Philosophy Research Book Award in Indian Philosophical Congress, Haridwar (Uttrakhand); Research Paper Award in Indian Philosophical Congress, Haridwar (Uttrakhand); Yoga Research Book Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.); Yoga Research Paper Award in U.P. Naturopathy & Yoga Teachers & Physicians Association, Lucknow (U.P.); Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) Journal Publication Permanent Fund; Indian Philosophical Congress, Haridwar (Uttrakhand) Journal Publication Permanent Fund.

Prof. Tater's work in the field of Literature and Education is Nationwide, is of very high standard, is innovative, is problem oriented and need based. Prof. Tater has devoted 43 years, more than half of his life time for the service to humanity, but last 12 years have been full of achievements and result oriented work on particular subjects of higher education with Research, building 100 SANYASI characters, organizing Yoga camps in N.G.OS, Schools, Colleges, Universities and Public places for controlling negative emotions of masses like-negative thinking, complex, ego, hate and violence, writing and

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publishing Ph.D. level Research books and making them available in reputed Universities in India. In the field of Literature and Education Prof. Tater adopted the newer and innovative fields of education like Yoga for emotion control, practical Education for building well cultured person and Philosophy for re-establishing human, moral, cultural, social and spiritual values. This will create a new healthy generation with high morals of culture, courage and courtesy.

Prof. Tater wrote and published 51 Ph.D. level Research books in his subjects : Education, Yoga and Philosophy and those all 51 Research books are taught in 100 reputed Universities of India recognized by UGC. More so ever work on writing and publishing 32 more Research books by Prof. Tater is in progress. These 32 Research books also will be taught in same 100 reputed Universities of India. Lacs of P.G. and Ph.D. students are taking best use of these Research books as their text/reference books. Very few scholars in our country are there parallel to Prof. Tater, who is serving to higher Education students like this. This way Prof. Tater is a great asset to society. Prof. Tater has declared mission of his rest of life to write more and more Ph.D. level Research books in his subjects for the service to humanity. Prof. Tater has displayed his all 43 years long social service to society like–organizing Yoga, Education, Philosophy camps, Research books, articles, conferences on websites and Google search so that people from Indian society can follow and take lesson of inspiration out of it. It is a great service to humanity.

Prof. Tater started his social service career as an Engineer from 1969 in Public Health Engineering Department, Govt. of Rajasthan. Prof. Tater being social service minded fellow right beginning from his childhood selected this department as his working field where he can serve more people to a large extent specially from tribal and rural areas of Rajasthan state. For survey, execution and maintenance of Rural water supply schemes in Rajasthan state Prof. Tater gave employment to thousands of young boys and girls specially from tribal, SC, ST and weaker sections of rural villages as per rules during his long tenure 1969-1998 in P.H.E.D. During 1969-1998 Prof. Tater motivated his thousands of employee families for school Education of their children specially belonging to tribal, SC, ST and weaker section of rural villages of Rajasthan.

From 1969-1998 Prof. Tater served in Public Health Engineering department as Engineer mostly in remote rural villages where scarcity of safe and pure drinking water was there. Prof. Tater gave Engineering Education to his employees by demonstrations, lectures and Engineering experiments. During 1969-1998 Prof. Tater served rural society by providing safe and pure drinking water to them from Assistant Engineer to

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Superintending Engineer Rank. Prof. Tater during his social service in Public Health Engineering Department of Rajasthan state from 1969-1998 got drilled thousands of tubewells and hand pumps specially in tribal, SC, ST and weaker section of rural villages for providing safe and pure drinking water. During 1969-1998 Prof. Tater got laid lacs of kilometer of pipelines to connect rural villages of Rajasthan to provide safe and drinking water specially in SC, ST, tribal and weaker sections of villages. This way Prof. Tater did Herculean task for the service to humanity.

Prof. Tater after taking voluntary retirement from P.H.E.D. with the inspiration of his spiritual Guru Acharya Mahapragya and started his career in Higher Education as Professor and Research supervisor in 1999 in Jain Vishva Bharati University, Ladnun (Raj.). In this University Prof. Tater rendered honorary service as a Professor, Member in Board of Management, Member in Academic council, Adviser to University and Member in Senate. Prof. Tater gave honorary service in teaching thousands of P.G. level students as Professor in subject – Education, Philosophy, Yoga and Ph.D. Research supervisor.

Serving as honorary convener of Parmarthik Shikshan Sanstha, Ladnun Prof. Tater taught more than 100 non-attached boys and girls who renounced their families and wealth and all of them became SANYASIS by taking initiation from Acharya Mahapragya. Those all 100 SANYASIS are preaching to crores of masses throughout India and abroad for inculcating human, moral and spiritual values in them. This way Prof. Tater worked as a milestone in making up moral, spiritual, cultural, social and human detoriated values in modern society. Prof. Tater considers building 100 SANYASIS characters as one of the best and holy work of his life.

Prof. Tater served/serving in following field of higher Education activities with full dedication and devotion in the Universities, colleges and N.G.Os which are dedicated to extensive Education for moral, human, cultural, social and spiritual values. By associating with following G.Os and N.G.Os Prof. Tater is benefiting innumerable persons of society. Prof. Tater is more dedicated in motivating boys and girls of tribal SC, ST and weaker section of rural villages of our country : 1.Worked as Vice Chancellor, Singhania University, Pacheri Bari, Distt. : Jhunjhunu (Raj.) 2. Have got long experience of teaching P.G. classes in Philosophy, Education and Yoga streams as Professor. 3. Served in Public Health Engineering Department, Rajasthan Govt. and took VRS as Superintending Engineer P.H.E.D., Rajasthan Govt. 4.He is Registered as Ph.D. Supervisor in various Universities of India. At present 7 students are already pursuing Ph.D. in his supervision. He is being called as paper setter of P.G. Classes, answer sheet examiner of P.G. classes.

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He has already been registered as Ph.D. External Examiner in subjects Philosophy, Yoga and Education in various Universities of India. 5. Panel Member, University Grant Commission, New Delhi. 6. Research supervisor, New Age International University, California (U.S.A.), Trinity World University (U.K.). 7. Served as honorary Member, Board of Management, Jain Vishva Bharati University, Ladnun (Raj.) 8. Emeritus Professor NAIU (U.S.A.), TWU (U.K.), JJTU, Jodhpur National University, Jodhpur (Raj.) and Singhania University, Raj. 9. Served as honorary Adviser, Jain Vishva Bharati University, Ladnun (Raj.) 10. Served honorary as convener Parmarthik Shikshan Sansthan, Ladnun (Raj.) which is engaged in building Jain monks and nuns characters. His taught 100 Sadhaks upto P.G. and Ph.D. level got initiation as Jain monks and nuns. 11. Serving honorary as Vice President Akhil Bhartiya Darshan Parishad, Jabalpur (M.P.) 12. Serving honorary as Member, Editorial Board Sampragya Research magazine from Vaishali (Bihar) and IJMER International Journal, Vishakhapatnam (A.P.), Lokayat (Kalyana), OIIRJ (Kolhapur) 13. Serving honorary Editor Preksha dhyan Yoga magazine from Ladnun (Raj.) 14. Serving as trained senior Upasak for delivering lectures on moral Education, Philosophy, Yoga and religious education to general masses. 15. Served as honorary director, Brahmi Vidhyapith College, Ladnun (Raj.) 16. Served as honorary Member, Vidhvat Parishad, Jain Vishva Bharati, Ladnun (Raj.) 17. Serving as honorary Adviser, Peace Society Worldwide, Kolkata (W.B.) 18. Serving as honorary Adviser, Institute of Education Research and Development, Kolkata (W.B.) 19. Serving as Honorary Adviser, Indian Board of Alternative Medicines, Kolkata (W.B.) 20. Serving as Founder Member, Gyansagar Science Foundation, New Delhi. 21. Served as honorary deputy secretary, Jain Vishva Bharati, Ladnun (Raj.)

Prof. Tater is a prolific writer and wrote and got published up till now 51 Ph.D. level Research books which are widely acclaimed in academic circle as follow in the subjects– Education, Yoga and Philosophy. These all 51 Research books are available in 100 reputed Universities of India recognized by UGC and Lacs of P.G. and Ph.D. students regularly take use of them as their text book/reference books. This is a great achievement of Prof. Tater. We can find very very few examples of educationist in our country parallel to Prof. Tater in this regard. Prof. Tater is unique and exceptional in writing, publishing and making available those Research books in 100 Universities of India : 1. The Jaina Doctrine of Karma and the Science of Genetics. 2. Enlightened Knowledge. 3. Jainagamo Aur Upanishado Ki Aachar Mimamsa. 4. Bhartiya Bhotikvad aur Markshvad. 5. Charvak aur Hume. 6. Gyan mimansa ki samikshatamak vivechna. (prachya aur paschatiya). 7. Kabir aur Mahapragya ka Samaj Kalyan Darshan. 8. Quotes of Mahatma Gandhi. 9. Jaina

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Karma Mimansa: Shastriya avam Vaigyanika Adhyayan. 10. Gyan Rashmiyon. 11. Bhartiya Darshan ki molik avdharnaye. 12. Yoga Therapy. 13. Women and Jainism. 14. Women and Christinity. 15. Prachya avam Pashchatya Darshano ki molik avdhrnaye. 16. Bach Flower Remedies. 17. Women and Judaism. 18. Women and Sikhism. 19. Bhartiya Darshano me tatva avam achar mimansa. 20. Yoga avam Samagra Svasthya. 21. Yoga Kiran. 22. Jain Karma vigyan aur Manovigyan. 23. Women and Islam. 24. Gandhi and the Geeta. 25. Revisiting Gandhi. 26. Yoga Spectrum. 27. Positive Thinking by Bach Flower Remedies. 28. Naxalism : Myth and Reality. 29. Applied Ethics Burning Issues. 30. Sant Tulsi Sahitya me Udatta Tattva. 31. Meghpradeep. 32. Kanchanpur Ki Sona. 33. Abhishek. 34. Thundering Speeches of Mahatma Gandhi. 35. Chronological Biography of Mahatma Gandhi. 36. Yoga and Holistic Health. 37-38. Dharm Ak Swaroop Anek (Part 1-2). 39. Applied Ethics & Social Responsibility. 40. Bhartiya Adhunik & Prachin Shiksha Pranali. 41. Tattva Avm Achar Mimansa. (42) Atam Vigyan ke Moulik Sidhant (93-44) Adhunik Bhartiya Chintak (Part 1-2). (45-47) The Complete Biography of Mahatma Gandhi (3 Volumes). (48) Vedik Sanskrit Sahitya Ka Ithias (49-50) Bhartiya Darshan ke Vibhin Swaroop (Part : 1-2) (51) Chhandolankar Vivechan.

In continuation to above Prof. Tater is still writing Ph.D. level Research books and his following 33 Research books in subjects – Education, Yoga and Philosophy are under publication which will be made again available in same 100 reputed Universities of India for Lacs of P.G. and Ph.D. students in coming years. Prof. Tater has made mission of his rest life to write, publish and make available 100 Ph.D. level Research books in same 100 reputed Universities of India recognized by UGC. It seems that looking to dedicated and devoted to his mission Prof. Tater will be exceptional in this regard and will deserve Padma Vibhushan Award in near future : (1) Sanskrit Sahitya Ka Molik Itihas. (2) Biography of Acharya Mahashraman. (3) Inspiring thought of Acharya Mahashraman. (4) Parivarik Sukh ke Sutra. (5) Science of Human Body. (16) Manav Sharir Vigyan. (7-27) Women who Influenced Mahatma Gandhi (18 Vol.). (25) Total Health by Meditation (26) Yoga for Deaf and Dumb Persons (27) Gurukul & Modern Education (28) Sukhi Avm Swasth Parivar Ke Sutra (29-30) Bhartiya Jagran Avm Rastriya Andolan (Part : 1-2) (31-32) Samkalin Paschatya Darshanik (33) Paschatya Darshano Ki Atihasik Vivechana.

Prof. Tater wrote and got published 33 Research articles of his subjects – Education, Yoga and Philosophy in most popular International online Research magazine of the world. With the datas available on this website lacs of scholars and Educationists have

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visited these research articles for their academic purposes. It is a great academic service rendered by Dr. Tater around the globe.

Dr. Tater wrote and got published 45 Research articles on his subject – Education, Yoga and Philosophy in most popular national Research journals . Lacs of Research scholars and Educationists take the reference of these research articles for their academic purposes. It is a great service of Dr. Tater in the field of Literature and Education throughout the country.

Prof. Tater participated in 53 International/National conferences/ Seminars as Guest of honour as – Chief Guest, Distinguished Guest, Chair Person, Chief Speaker and Sectional President. During these participations Dr. Tater shared his views regarding Research Education to lacs of participants attended those Conferences/Seminars. It is a great contribution of Prof. Tater to Indian and abroad societies in the field of Literature and Education.

Detailed Research papers were presented by Prof. Tater with and without power point presentation in 25 International/National Conferences/Seminars as participant. This way Prof. Tater trained lacs of P.G./Ph.D. students in preparing and presenting Research articles with and without power point presentation in International/National Conferences/Seminars. It is Prof. Tater's great service to new comer higher study students.

Since last 15 years Prof. Tater organized hundreds of the camps in various institutions of U.P., Rajasthan, Gujarat, Maharastra, Delhi state and gave practical demonstration of Asan, Pranayam and Mediation. Thousands of people controlled their negative emotions like- anger, ego, deceit and excessive greed with these practical demonstrations. It is Prof. Tater's great mission of his life to preach, educate, train and to spread awareness among Indian society for re-establishing detoriated human, moral and spiritual values through his literature and educating them by organizing various Philosophy, Yoga and Education camps throughout the country.

Following are International publication of Professor (Dr.) Sohan Raj Tater, in HERENOW4U.DE International online magazine, Berlin (Germany) as follow:

1. Thesis on the subject "The Jaina doctrine of Karma and the science of Genetics".
2. The Role of Jaina ethics in peace and harmony of Global civilization.
3. Evolution of the living being in Jaina philosophy and science.
4. Promoting the culture of peace in the world.
5. The Role of Jainism in evolving a Global ethics.

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6. Solution of Problems in the light of Acharya Mahaprajna's literature.
7. Role of Yoga in total health.
8. Commentary on thesis—The Jaina doctrine of karma and the Science of Genetics.
9. Karmic Theory in Jain Philosophy.
10. Utility of Science of Living in Life Building.
11. Vow of Voluntary Death in the Context of Victory Over Afflictions and Calamity.
12. A Devotee Votary : Yuvak Ratna Sohan Raj Tater.
13. Concept of Soul Substance in Indian Philosophies.
14. Reality in Western and Indian Philosophics—Jain View.
15. Idealism and Realism in Western and Indian Philosophies.
16. Jain Karmic Theory and Genetic Science.
17. Acharya Tulsi : An Incarnation.
18. Problem Solving—In the Light of Acharya Mahapragya's Literature.
19. The First Step to Initiation—Parmarthik Shikshan Sanstha.
20. Highly Esteemed and Popular—Acharya Mahapragya.
21. Joy giving Mantra : Namo Arhantanam.
22. Formation of Sacraments in Girls : First Priority of Modern Age.
23. The Concept of Non-violence in Indian Philosophies.
24. Mitigation of violence against women around the globe.
25. Health management through Yoga and Naturopathy.
26. My study for the growth of Singhania University.
27. Relative Economics of Human life span.
28. Economics of Non-violence : Theory to action.
29. Necessity of Research in Yoga and Naturopathy.
30. Global water scarcity : problems and solutions.
31. Jainism - History, Philosophy and Traditions.
32. Concept of Prama in Jain Philosophy.
33. Life style management through Immunity, Yoga and Naturopathy.
34. Nari Sashktikaran ki Prasangikta.

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35. Spiritual Understanding of Mahatma Gandhi.
36. Bio Ethics and Social Responsibility.
37. Naturopathic and Yogic cure of Blood Pressure.
38. Self Interaction of Karma & Genes in the light of Jain Philosophy.
39. Role of Yoga & Naturopathy in the development of Ideal life Style.
40. Value Education : The need of Hour.
41. Interds cipline of Vedanta and Jainism.
42. Caste Identify : In relation to tradition and modernity.
43. Peace Education & Value Education Vis a Vis Sustainable development.

He is an ordinary man and rose to the highest level through works and deed. He will left a legacy not only to Terapanth Dharmsangh but to all human being.

Caring and sharing is one of the essential feature of Tater. He grew in an environment of affection coupled with care and encouragement. Right from his childhood, he impressed with his imaginative mind, quick decision and active habits. He had an inborn liking for tough jobs and a natural inclination to be some good to others. His qualities grew with his age and gradually transformed him into a man of broad heart, bold nature and diversified interests. He is a combination of rare qualities and commanded both respect and discipline, in the same measure, from his whole surroundings.

One can say that Tater's honesty, simplicity, humility, dedication, nobility, scholarship are remarkable. And what a wonderful human being he is. He is not only truly a precious Ratna of Jain Swetambar Terapanth Samaj but of whole humanity. Tater's philosophy can be sum up in following poetic words:

"Do all the good you can;
By all the means you can;
In all the ways you can;
In all the places you can;
At all the times you can;
To all the people you can;
As long as you ever can."

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Chapter-2

U.P. Rural Institute of Medical Sciences & Research
Saifai, Etawah
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Cell : 9837329295, 9415021590
Email : rprasadkgmc@gmail.com,rprasaddirrims@gmail.com

Prof. Rajendra Prasad
MD, DTCD, FAMS, FCCP(USA), FNCCP,
FCAI, FIMSA, FIAB D.Sc (Honoris Causa)
Director

Letter No.: 747/Rimsar/12-13
Date : 08-06-2012

Contribution of Professor (Dr.) Sohan Raj Tater

—RAJENDRA PRASAD

Prof. Tater established himself as a institution builder. He is Former Vice Chancellor- Singhania University and Advisor- Jain Vishva Bharati University. Presently Emeritus Professor in Trinity World University (UK), New Age International University (USA), Jodhpur National and Singhania University. He is Adviser in the Open International University, Colombo (Sri Lanka) and Jagannath University, Dhaka (Bangladesh).

Professor Sohan Raj Tater has been a brilliant student. He held first position in Rajasthan State in Higher Secondary Examination in 1964. He has started his career as an Engineer in Public Health Engineering Deptt., Govt. of Rajasthan and served for thirty years in the same deptt. and took voluntary retirement from the post of Superintending Engineer. He has been an honest and dedicated public servant. After his voluntary retirement he has dedicated his life in the service of society. Prof. Tater has devoted 43 years, more than half of his lifetime for the service of humanity, but last 12 years have been full of achievements and result oriented work on particular subjects of higher education with research, building 100 SANYASI characters, organizing Yoga camps

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in NGOs, Schools, colleges, Universities and public places for controlling negative emotions of masses.

Prof. Tater has adopted the newer and innovative field of education like Yoga for emotion control, practical education for building well cultured person and Philosophy for re- establishing human, moral, cultural, social and spiritual values. He believes in Gandhian principles and also follows the same in his day to day life. He is working to transform the Indian society by inculcating human and moral values in youth who constitute half of Indian population to build nonviolent just society.

Prof. Tater has been awarded with Eighteen National and International Awards and most important of them are - Indira Gandhi Rashtriya Ekta Award, Rajiv Gandhi Award, Indo-Bhutan Harmony Award, Rajasthan State Awards, Maharshi Patanjali International Award, Special Award by Malaysia, Bharat Excellence Award, Felicitation by Gujarat Govt. and Indo-Nepal friendship Award. He has delivered lectures in USA, Japan, Germany, South Korea, Sri Lanka, Nepal, Bhutan and Bangladesh.

Prof. Tater is an excellent academician and a humble person with a bigger and kind heart. He has written Forty five Research books which are prescribed in number of Universities. Prof. Tater is Registered Ph.D. Research Supervisor in Indian and Abroad Universities. His Biography is published in more than a dozen Asia oblic Pacific and Indian Achievers Who's Who.

Prof. Tater is a great Philosopher. His work in the field of Literature and Education is nationwide, is of very high standard, innovative, problem oriented and need based. He has written and published 45 Ph.D. level Research books in his subjects-Education, Yoga and Philosophy and those all 45 Research books are taught in 100 reputed Universities of India recognized by UGC. More soever work on writing and publishing 32 more Research books by Prof. Tater is in progress.

Prof. Tater has displayed his all 43 years long social service to society like- organizing Yoga, Education, Philosophy camps, Research books, articles, conferences on websites and google search so that people can follow and take lessons of inspiration out of it. It is a great service to humanity.

Prof. Tater is a legendary figure in the field of social service, Literature and education, a stalwart social scientist and a popular Research scholar par-excellence who has devoted his life for the service of community, country and humanity.

Prof. Tater is a great asset of our society. It's our pleasure to bring a Felicitation Volume in honour of Professor Sohan Raj Tater. I wish him grand success in his future life.

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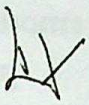

(Prof. Rajendra Prasad)
Director

Prof. Rajendra Prasad's Profile-

1. Honorary Consultant, Anned Forces. Medical Services (Respiratory Diseases)
2. Prof. & Head (Ex), Deptt. of Pulmonary Medicine, CSMMU (KGMU) Lucknow
3. Vice-President, South Asia Association of Allergy, Asthama & Clinical Immunology
4. Vice-President, Indian Society for Study of Lung Cancer
5. Chairman, Zonal Task Force (North Zone) RNTCP
6. Chairman, Uttar Pradesh State Task Force (RNTCP)
7. Intenational Governor, American College of Chest Physicians 2003-09
8. President, Indian Association for Bronchology 2007-08
9. President. National College of Chest Physicians. India 2006-07
10. President, Indian College of Allergy, Asthma & Applied Immunology 2005-07
11. President, Indian Medical Association, Lucknow Branch 2006-07

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Chapter-3

INDIAN HOLISTIC MEDICAL ACADEMY
(Regd. by Govt. of India & Affiliated to OIUCM Srilanka)
AN ISO 9001-2000 CERTIFIED INSTITUTION
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Prof. (Dr.) Sohan Raj Tater : A Doyan in Education

—S. NAGENDRAN

It is indeed a privilege for me to write about Dr.Sohan Raj Tater on the occasion to release a volume in his honur. He is a good educator all along in his life time. He himself qualified as an Engineer which made him to lead the life in several dimensions.He is fond of reaching in diversified subject who made him to bring close many eminent personalities. He always wanted to be a primo in everything including maintaining quality in his life as well with his own friends and public. He held several top ranking positions in which he endorsed his name by way of his work.

Prof.Tater's work in the field of Literature and Education is Nationwide, is of very high standard, is innovative, is problem oriented and need based. I can point out some of his special works in education.

In the field of Literature and Education Prof.Tater adopted the newer and innovative fields of education like Yoga for emotion control, practical Education for building well cultured person and Philosophy for re-establishing human, moral cultural, social and

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spiritual values. This will create a new healthy generation with high moral of culture, courage and courtesy.

He wrote and published 41 Ph.D., level Research books in his subjects Education, Yoga and Philosophy and those all 41 research books are taught in 100 reputed Universities of India recognized by UGC. More soever work on writing and publishing 32 more Research books by Prof Tater is in progress. These 32 research books also will be taught in same 100 reputed Universities of India.Lacs of P.G and Ph.D., students are taking best use of these Research books as their text reference book. Very few scholars in our country are there parallel to Prof.Dr.Tater who is serving to higher Education student like this. This way Prof.Tater is a great Asset to society. Prof Tater has declared mission of his rest of life to write more and more Ph.D level Research books in his subjects for service to humanity.

Prof.Tater is serving Indian masses having associated with 27 reputed International/ National N.G.O's working in the subjects- Education, Yoga and Philosophy as patron, Chief patron, Life Member, and Advisor and Associate Member for inculcating moral, social, cultural , human and spiritual values in Indian masses. With Prof.Tater's long 43years experience in social and education service sector there is a great impact on change in society due to his innovative works.

He is a very well known figure in the state and country in the field of Literature and Education as a Research specialist and public Health Engineering Education for Safe and pure Drinking water, Sewage and Air pollution.

Duirng 1969-1998 He motivated his thousand of employee families for school education of their children specially belonging to tribal, SC, ST and weaker section of rural villages of Rajasthan.

He served/serving in following field of higher education activities with full dedication and devotion in the Universities, coliteges and N.G.Os which are dedicated to extensive education for moral, human, cultural, social and spiritual values. By associating with following GOs and NGOs . He is benefiting innumerable persons of society Prof. Tater is more dedicated in motivating boys and girls of tribal SC, ST, and weaker section of rural villages of our country.

He was the Vice Chancellor, Singhania University, Pacheri Bari, Jhunjhunu-Rajasthan. He has long experiences of teaching P.G. Classes in Philosophy, Education and Yoga streams as Professor.

I on behalf of Indian Holistic Medical Academy wish him he should get recognition from the Government ofIndia with a special accolade for his services rendered to the Society.

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Chapter-4

Jainism

—P. CHINNAIAH

Dr Sohan Raj Tater is a great philosopher, administrator, writer, speaker and a great person of love and wisdom. He is a multi dimensional person. He contributed a lot for Jainism. Dr Sohan Raj Tater said that Jainism accepted karma as subtle physical molecules which are attracted with good and bad activities of mind, speech and body and get assimilated with passions already lying bonded with the soul. This cycle goes on till the soul attains salvation or emancipation stage. Dr.Sohan Raj Tater said that Jainism classified karma in eight groups as follows: 1.Knowledge obscuring karma. 2. Intuition obscuring karma. 3. Deluding karma. 4. Energy obscuring karma. 5. Feeling producing karma. 6. Life span determining karma. 7. Body making karma. 8. Status determining karma. The cause of difference between men to man is due to their karma. When all karmas are fully dissociated from the soul it goes to salvation and never returns back to the body of the living being.

Jainism is a religion that prescribes a path of non-violence towards all living beings. Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness and liberation. Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance on self-control through vows. The *triple gems of Jainism* are 1. Right vision or view *(Samyak Darshana)* 2. Right knowledge *(Samyak Gyana)* and 3. Right conduct *(Samyak Charitra)*. The triple gems of jainism provide the path for attaining liberation from the cycles of birth and death. When the soul sheds its karmic bonds completely, it attains divine consciousness. Those who have attained *moksha* are called *siddhas*, while those attached

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to the world through their karma are called *samsarin*. Every soul has to follow the path, as explained by the *Jinas* and revived by the *tirthankaras*, to attain complete liberation or *nirvana*. Jainism do not believe in a God that could be responsible for the manifestation, creation, or maintenance of this universe. The universe is self regulated by the laws of nature. Jainism believe that life exists in various forms in different parts of the universe including earth. Jainism has extensive classification of various living organisms including micro-organisms that live in mud, air and water. All living organisms have soul and therefore need to be interacted with, without causing much harm. Jainism believe that to attain enlightenment and ultimately liberation from all karmic bonding, one must practice the following ethical principles not only in thought, but also in words (speech) and action. Such a practise through lifelong work towards oneself is called as observing the *Mahavrata* ("Great Vows"). These vows are: 1.*Ahimsa* (Non-violence) 2. *Satya* (Truthfulness) 3. *Asteya* (Non-stealing) 4. *Brahmacharya* (Celibacy) 5. *Aparigraha* (Non-possession).

Jainism holds that the universe and its natural laws are eternal, and have always existed in time. However, the world constantly undergoes cyclical changes as per governing universal laws. The universe is occupied by both living beings *(jiva)* and non-living objects *(Ajiva)*. The *samsari* soul incarnates in various life forms during its journey over time. Human, sub-human (category catering to inclusion of animals, birds, insects and other forms of living creatures), super-human (heavenly beings) and hellish-beings are the four forms of *samsari* soul incarnations. A living being's thoughts, expressions and actions, executed with intent of attachment and aversion, give rise to the accumulation of karma. These influxes of karma in turn contribute to determination of circumstances that would hold up in our future in the form of rewards or punishment. Jainism has explained in-depth methods and techniques that are said to result in clearance of past accumulated karmas as well as stopping the inflow of fresh karmas. This is the path to salvation in Jainism.

A major characteristic of Jainism belief is the emphasis on the consequences of not only physical but also mental behaviors. One's unconquered mind tainted with anger, pride (ego), deceit, and greed joined with uncontrolled sense organs are powerful enemies of humans. Anger comes in the way of good human relations, pride destroys humility, deceit destroys peace, and greed destroys good judgment. Jainism recommends conquering anger by forgiveness, pride (ego) by humility, deceit by straight-forwardness, and greed by contentment. Jainism emphasizes the equality of all life, advocating harmlessness towards all, whether great or small. This policy extends even to microscopic organisms.

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The following are the core beliefs of Jainism. Every living being has a soul. Every soul is potentially divine, with innate qualities of infinite knowledge, perception, power, and bliss (masked by its karmas).Therefore regard every living being as you do yourself, harming no one and being kind to all living beings. Every soul is born as a heavenly being, human, sub-human or hellish being according to its own karma. Every soul is the architect of its own life, here or hereafter. When a soul is freed from karmas, it becomes free and attains divine consciousness, experiencing infinite knowledge, perception, power, and bliss (Moksha). Non-violence is the foundation of right view, the condition of right knowledge and the kernel of right conduct. It leads to a state of being unattached to worldly things and being non-judgmental and non-violent; this includes compassion and forgiveness in thoughts, words and actions toward all living beings and respecting views of others (non-absolutism). Jainism stresses the importance of controlling the senses including the mind, as they can drag one far away from true nature of the soul.

Syadvada provides in Jainism with a systematic methodology to explore the real nature of reality and consider the problem in a non-violent way from different perspectives. This process ensures that each statement is expressed from seven different conditional and relative viewpoints or propositions, and thus it is known as theory of conditioned predication. These seven propositions are described as follows: 1. Syad-asti — "in some ways it is" 2. Syad-nasti — "in some ways it is not" 3. Syad-asti-nasti — "in some ways it is and it is not" 4. Syad-asti-avaktavya —"in some ways it is and it is indescribable" 5. Syad-nasti-avaktavya — "in some ways it is not and it is indescribable" 6. Syad-asti-nasti-avaktavya — "in some ways it is, it is not and it is indescribable" 7. Syad-avaktavya — "in some ways it is indescribable" For example, a tree could be stationary with respect to an observer on earth, however it will be viewed as moving along with planet.

Jainism scriptures offer extensive guidance on meditation techniques to achieve full knowledge and awareness. It offers tremendous physical and mental benefits. Jainism meditation techniques are designed to assist the practitioner to remain apart from clinging and hatred thereby liberating from karmic bondages through the Ratnatraya: right perception, right knowledge and right conduct. Meditation in Jainism aims at taking the soul to status of complete freedom from bondages. Meditation assists greatly in managing and balancing one's passion. Great emphasis is placed on the control of internal thoughts, as they influence the behavior, actions and goals.It prescribes twelve mindful contemplations to help in this process. They are called Bhavanas or Anuprekshas that assist one to remain on the right course of life, and not stray away. Jainism apply the

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sevenfold predicate methodology of Syadvada, which includes the consideration of different views on each of these topics including the opposite view.

The twelve contemplations for meditation are: *Impermanence* - Everything in this world is subject to change and transformation. Spiritual values are therefore worth striving for as they alone offer the soul, its ultimate freedom and stability. *Protection* - Under this reflection, one thinks about how helpless one is against old age, disease and death. The soul is its own saviour and to achieve total freedom one needs to follow the non-violent path of Arihants, Siddhas and practicing saints. Leaders with their powerful armies, scientists with their latest advances in technology cannot provide the protection from the eventual decay and death. The refuge to things other than the non-violent path is due to delusion, is unfortunate, and must be avoided.

Worldly Existence - The soul transmigrates from one life form to another and is full of pain and miseries. There are no permanent relationships as the soul moves from one body form to another and can only exit this illusion through liberation from the cycles of birth, growth, decay and death. *Solitude of the Soul* - The soul has to bear the consequences of the positive and negative karmas alone. Such thoughts will stimulate to get rid of the existing karmas by one's own efforts and lead a peaceful life of co-existence. *Separateness of Soul* - Under this reflection, one thinks that the soul is separate from other objects or living beings. One should think even the current body is not owned by the soul. It is however an important vehicle to lead a useful life to progress the soul further. The soul therefore should not develop attachment or aversion to any worldly objects. *Impureness of the body* - Under this section of thought, one is urged to think about constituent elements of one's body so as to compare and contrast it with the purity of soul. This kind of concentration assists in detaching emotionally from one's body.

Influx of Karma - Every time the soul enjoys or suffers through the five senses (touch, taste, smell, sight and hearing) with attachment, aversion or ignorance, it attracts new karma. Practicing this reflection, reminds the soul to be more careful. *Stoppage of influx of Karma* - In this reflection, one thinks about stopping evil thoughts and cultivates development of right knowledge that assists to control the wandering mind. *Karmashedding* - Under this reflection, one thinks about practicing external and internal austerities to shed the previously accumulated karma. This assists in development of right discipline as a matter of routine habit. *Universe* - Universe consists of Souls, Matter, and Medium of motion, Medium of Rest, Space and Time. To think of the nature and structure of universe helps one understand the complex dynamics of eternal modifications and work towards the goal of freeing the soul from the seemingly never ending changes.

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The Jain *sangha* is divided into two major sects, Digambara and Svetambara. The differences in belief between the two sects are minor and relatively obscure. Digambara monks do not wear clothes because they believe clothes, like other possessions, increase dependency and desire for material things, and desire for anything ultimately leads to sorrow. This also restricts full monastic life (and therefore moksa) to males as Digambaras do not permit women to be nude; female renunciates wear white and are referred to as *Aryikas*. Svetambara monastics, on the other hand, wear white seamless clothes for practical reasons, and believe there is nothing in the scriptures that condemns wearing clothes. Women are accorded full status as renunciates and are often called *sadhvi*, the feminine of the term often used for male munis, *sadhu*. Svetambaras believe women may attain liberation and that Mallinath, a Tirthankara, was female.

Dr. Sohan Raj Tater a global philosopher and a good humanist. Dr. Sohan Raj Tater expressed multiple philosophical ideas including Jainism ideas in the form of writings for human welfare and peaceful human life. Jainism is a great philosophy which is a source for human order, freedom. goodness, compassion, intelligence, happiness and love.

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Chapter-5

Scientific Study of Jainism

—NARAYAN LAL KACHHARA

My first memorable contact with Dr Sohan Raj Tater was during the Seminar we organized at Udaipur in December 2004 on Karma Siddhant Aur Usake Vaigyanik, Manovaigyanik Avam Samajik Ayam. Although earlier he was my student at M.B.M. Engineering College, Jodhpur I have no particular memory of him of that time. In this Seminar he presented a paper on Doctrine of Karma and Science of Heredity. His presentation impressed Acharya Kanaknandhiji who was the force behind the Seminar. Later on when I visited Ladnun I made it a point to meet him. This gave me an opportunity to know more about him. He was the chief in-charge of Parmarthik Sikshan Sansthan, an institution training the Mumuksu sisters preparing for monkhood. This is a residential institution and all the Mumuksu sisters following the prescribed code of conduct are living there.

Their entire responsibility including boarding, lodging, training, education, movement, safety, security, supervision etc, was on his shoulders. He took me round and showed all the arrangements and facilities provided to the incumbents. I found that being Manager even he had to seek permission of the Mumuksu sisters to enter their premises. Ladnun is desert and the water is salty so he installed a R.O. plant in the hostel. The Mumksu sisters were leading a saintly life and were receiving formal education in addition to studying scriptural texts. A secondary school was attached to the premises for this purpose. After passing Secondary examination the Mumuksu sisters were going to Jain Vishva Bharati University for college education. Taterji himself was leading a saintly life; he had only one small room that was his bed room as well as study room. There was no bed and he was sleeping on floor. He told me that he took voluntary retirement from Government job to take up this assignment on the insistence of Acharya

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Tulsi and lead a life of Brahmchari happily on his own will. His simple way of living, simplicity of conduct and dedication to the cause of society and Dharma Sangh highly impressed me. Taterji comes from a family that was traditionally faithful and loyal to Terapanth Dharma Sangh and so the religious discipline was grounded in his life from the beginning. But I think that his long association with Parmarthik Sikshan Sanstha shaped and moulded his personality to shine in later years.

Taterji knew my academic interest in Jainism and my work on doctrine of karma. So when he received his Ph.D. degree he sent me his thesis to examine it from the point of view of publishing a book. I made suggestions and returned the material to him. I was surprised to see that my name was mentioned as Editor of the book, a role which I neither intended nor expected. This speaks of his plain and simple nature, non-selfishness, willingness to give credit to his helpers and non-attachment to his creations. This incident revived our teacher-student relationship and paved the way for yet stronger association in future.

I had been working with Acharya Shri Kanaknandhiji in various ways. I mentioned it to Taterji and he also got interested in associating himself with Acharyaji. Once started his association with Acharyaji flourished and we became partners in furthering the objectives of Acharyaji. He contributed in several ways; one of the agenda was to install book cells containing books written by Acharyaji in the libraries of educational institutions, colleges and Universities. Taterji had contacts with many institutions and Universities and we together were successful in establishing book cells at more than 50 places.

We shared common platform on many occasions during the programmes organized by Acharya Kanaknandhiji and each time he was felicitated and honoured by the local community for his contributions to society. He became one of the leading followers and disciple of Acharyaji in spite of the fact that he belonged to Terapanth sect and had even greater responsibility there and was regularly devoting time to that Sangh. This speaks of his zeal and enthusiasm to serve the society in general and the Jain community in particular from his heart rising above the sectarian divide and community bias.

Though I had opportunity to organize many seminars in the past I wanted to organize one more deliberating on various aspects of Jainism that are relevant to modern times and modern way of life and its relationship with modern science. In view of the forthcoming Chaturmas in 2012 of Acharya Mahashramanji at Jasol, the birth place of Taterji, I requested him to explore the possibility of holding the seminar there. The main figures of Chaturmas Vyavastha Samiti are related to him and therefore he soon arranged our meeting with Acharya Mahashramanji to seek his permission. Consequently, we are going to have a National Symposium on Jain Philosophy, Science and Scriptures on October 22-24, 2012 at Jasol.

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I expect my association with Dr Tater to continue and grow and look forward to more social and religious cooperative activities in future. I wish and hope that he continues to serve the society to his fullest ability and let the Jain community derive the benefit of his talent and scholarship. My best wishes are with him.

Scientific Study of Jainism

We know Jainism through the teachings of Bhagwan Mahavira. The main subject of his teachings is emancipation of the soul. And for that he formulated rules of spiritual life for both the ascetics and the house holders. He described the realities and the rules of jiva in his worldly existence. He showed the path how an individual could come out of the cycle of rebirths, escape the sorrows and miseries and attain the state of permanent bliss, peace and happiness.

Bhagwan Mahavira described the realities and the life of jiva and offered explanations to questions, queries, doubts and curiosities of his followers, particularly the Ganadharas. Thus the teachings of Bhagwan Mahavira are available as truths experienced by the Omniscient and expressed symbolically in short without much explanation attached to them. The truths enunciated by him are accepted as a matter of faith and work as a source of enlightenment to his followers.

In the course of time comparison of his teachings was made with other philosophies that were developed in India. In order to present the teachings of Bhagwan Mahavira as a philosophy our Acharyas further developed the ideas contained in his teachings to satisfy other philosophers and in this course developed a vast literature on Anekanta, Syadavada, Naya, Pramana and Nyaya. Our Acharyas continued to work on the ideas of Bhagwan Mahavira and developed logic, mathematics, philosophical concepts, etc and as a result Jain culture flourished in many parts of the country and the world. This trend continued nearly till the end of first millennia, thereafter we do not find much significant new developments in Jain philosophy.

From the view of historical developments of Jain literature Acarya Devendra Muni has identified five periods :

(1) **Agama period**—one thousand years from the nirvana of Bhagwan Mahavira. In this period Agamas and other sacred texts were composed.

(2) **Anekant period**—This period started with Nagarjuna, of Boddha tradition, who introduced logic in place of faith in philosophy and propagated the theory of fluxism. In response to this trend Acarya Siddhasena Diwakar and Acarya Samantabhadra developed literature on Anekanta with the following aims:

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(a) To introduce logic and reason in philosophy.

(b) To satisfy the doubts of Boddha Acaryas.

(c) To counter the philosophy of non-duaslism (advaita) propagated by Vedic scholars.

(3) **Pramana period**—In this period the belief that a theory can be established by Pramana, valid knowledge, gained momentum. Here again the competition was with a Boddha scholar Dingnag, who developed literature on Pramana. This shifted the focus from Anekanta to Pramana and Acaryas Haribhadra, Akalanka, Vadidevasuri and Hemchandra developed Jain literature on Pramana. This period was marked by the tendency of supporting own faith and countering the opposite faith.

(4) **New Nyaya period**—This period owes its origin to Nyaya work 'Tatvacintamani' by Gangesh. In reply to this Upadhyaya Yashovijay developed Jain literature on Nyaya.

(5) **Modern period**—This period is marked by three special trends :

(a) Comparison of Indian and Western Philosophies.

(b) Research.

(c) Publication of research articles and commentaries.

The western philosophy had a late start. After the ancient Greek philosophy there was a pause in the west too. The era of so called western philosophy started with the dawn of scientific age in 16^{th} – 17^{th} century. Naturally, there was interaction between philosophy and science and as a consequence the western philosophy has a significant component of scientific thought in its approach.

Modern science has largely confined to the physical world; owing to its truth-seeking character it has explored the nature in great detail. All scientific findings are though not claimed to be truths, whatever has been confirmed by experiments forms a treasure of knowledge about the physical world. Lately scientists have realized the limitations of purely materialistic approach to realities and are now trying to introduce the element of consciousness to explain certain phenomena which are beyond the known rules of science.

Jain philosophy, which does not accept any Creator God, describes the living as well as the non-living world in an objective way. The relevance of Jain philosophy in the modern era, as far as the life of the people and the problems facing the planet are concerned is being presented and offered as a solution, by many learned scholars. Due to persistent efforts from many quarters Jainism is now becoming known to the general masses in many countries.

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But the strength of Jain philosophy is not confined to the religious, social and spiritual lives of the people but it also contains a treasure of knowledge about the physical world. This aspect of Jain philosophy needs to be studied, particularly in context to modern science, and let the benefits of the truths described by Bhagwan Mahavira also percolate to the scientific community.

Bhagawan Mahavira did not insist on accepting ipso facto what he said. He said "Have faith only in that which you know and understand." This is because what he said was absolute truth and could be explained and interpreted by reason. One must explore these reasons before believing in the truthfulness of the statements he made and just not because of his authority. This is the unique strength of Jain philosophy that makes it scientific in the real sense. This is also unlike some of the other faiths where the master is considered as an incarnation or messanger of God and his words are taken as authority without questioning.

One special feature of Jain philosophy is that all ontological processes have a spiritual component and a physical component. The spiritual component is well explained in the scriptures but the physical component lacks a clear and complete explanation. Although such an explanation is not necessary for attaining liberation, it is very much required for realizing and appreciating the beauty of the spiritual processes on physical plane. Bhagwan Mahavira did not provide all the details of the physical processes for the physical sciences were not developed then and a common man was not in a position to appreciate and understand these processes. In the modern times we now have a good knowledge of the physical world and this could help in understanding the physical aspects of the spiritual truths. We illustrate this point by three examples:

1. The doctrine of karma is well defined in Jain scriptures. The phenomenon of karma takes place to satisfy the law of natural justice by the soul, the karma, being material entity, operates on a physical plane. We do not yet fully know how the karma process takes place physically and interactions of karma with body and mind.
2. The mind is an important entity in determining the karma process as well as in deciding the behavior of living beings. The mind has a physical component but our knowledge about it is very little.
3. Avadhi jnana and Manahparyaya jnana are two important features of Jain epistemology. These also owe their origin in the power of the soul but operate on the physical plane. We have no knowledge of these processes.

Many other examples can be cited where our knowledge of the physical processes is far from complete. The study of science has so far largely confined to the material world but some scientists are now looking forward to the concept of consciousness to know the truth. The journey of science to explore the ultimate truth is bound to take the

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scientists to the spiritual realm. It is then that they shall appreciate and realize the importance of the treasure of knowledge available in Jain philosophy. In Jainism even spirituality is science. The science and Jain philosophy together can enable us to explore and understand the physical aspects of spiritualism. This not only shall validate the spiritual truths but also give a new impetus to the development of science.

When studying science and spirituality together one has to exercise care in over estimating or under estimating the strength of each. In order to safeguard against pitfalls and misinterpretations Muni Mahendra Kumar has drawn the following guidelines:

1. Search for the truth should be our main aim. We should also ascertain that we have rightly followed the facts pronounced by the omniscient Lord. The real meaning of the scriptural statement, and in what context it has been made, must be known. Without this, we may accept a meaning of the statement, which was not intended by the Lord. Without understanding the real context, the meaning of the terms, and the right point of view, we cannot understand the scripture in the right perspective. Therefore, we must try to explore the truth.
2. The scientific information must be compared with the scriptural texts, and accepted to the extent it is true. We must neither accept nor oppose scientific information blindly. Even if the scientific facts are against the scriptures, we must assess them impartially and express our views on them.
3. Whether scripture or science, we must first improve our understanding. Accepting a fact without understanding it in the name of scripture or science, is doing injustice to it.
4. Our decision should not be based on our convenience or inconvenience, ease of communication, attraction for modernity, and other such implausible reasons. Similarly, we must not insist on traditions. A decision must always consider the facts of prevailing conditions, time, and specialties, rather than just the fact of being new or old.
5. In matters where the scriptures are neither for nor against, we should have no objection in considering the realities based on our wisdom, reason, and scientific evidence.

Conclusion

There is a case for scientific study of Jainism to satisfy the scientific needs in a manner similar to that followed by our previous Acaryas to satisfy the philosophers of other faiths. Who could do this? It is obvious that such scholars should have sound knowledge of Jain philosophy as well as of science. A quick perusal shows that Acarya Mahapragya,

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Acarya Kanknandi, Muni Mahendra Kumarji and Muni Nandi Ghosh Vijayji have taken the lead in the present times but a lot is need to be done to fully realize the scientific strength of Jainism. In fact the people of scientific background should come forward; study Jain philosophy and try to explore to what extent the Jain philosophy could help scientific developments and finding answers to many unanswered questions regarding the nature of the physical world. There is a strong case for a new breed of Scientist Pundits who could interact with scientists and establish the relevance of Jaina principles in modern context and eventually help integration of science and spirituality.

Universities teaching Jainism must come forward to offer courses on Jainism and Science. No such initiative has been taken so far but the Florida International University USA is offering an online course on Jainism in the modern times that has Jainism and Science as a topic. I have prepared two lectures of about one hour each on this topic and the recordings are available on CD. I wish the Indian Universities take a lead to introduce courses on Jainism and Science and promote research in this area.

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Chapter-6

Doctrine of Karma

—PARAS MAL AGRAWAL

It was my good luck that I came to know Dr. Sohan Raj Tater while I got a privilege of examining his Ph.D. thesis. As his work is related with Karmic Laws, I thought it would be most appropriate to write an article on this subject for a volume dedicated to felicitate him.

According to Jain Acharyas, one does not get any reward or punishment through any administrator or governor, but one gets the fruits of one's actions according to definite Karmic laws. Just as the laws of physics are functional without any administrator, the Karmic laws also continue to be functional without any manager. To a believer or a scholar, it may be a matter of great interest to learn about the Karma theory. In *Gommatsaar, Tattvaarthasutra*, commentaries of *Tattvaarthasutra* (*Tattvaarthavartik, Raajavaartik*), Jain Acharyas have described various aspects of Karma theory. Based on these scriptures we shall attempt to present some essential aspects of the Karma theory.

Karmic Bondage

For learning about Karmic bondage, we need to learn about *Aasrava* and *Bandh* in more detail. The actions of mind, body/speech are known as *Aasrava Tattva*, as defined by Acharya Uma Swami in *Tattvaarthasutra*:

Kaayavaangmanah karma yogah. Sa Aasravah. (Tattvaarthasutra: 6.1 and 6.2)

It may be very useful to be familiar with some technical words. The *Aasrava Tattva* has been classified in three way: (1) *Saamparaayik Aasrava* and *Iryaapath Aasrava*, (2) *Punyaasrava* and *Paapaasrava*, (3) *Bhaavasrava* and *Dravyaasrava*. For the present purpose, we consider the third one. The impure thoughts of a living being

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such as hatred, anger, greed, ..., are known as *Bhaavaasrava*, and the influx of Karmic particles is known as *Dravyaasrava*.

Depending on the nature of *Bhaavaasrava* and the attachment with those actions of mind/body/speech) these Karmic particles get bonded with the soul *(Bandh Tattva)*. These Karmic particles stay together with the soul for some time (may be for a fraction of a second or millions of years). The Karmic particles bonded with the soul are just like the computer coded information that affects the destiny. These Karmic particles go away from the soul after bringing good or bad luck at the appropriate time. Depending on the nature of the future actions, before bringing good/bad luck, some of these Karmic particles may go away or may be substituted by another kind of Karmic particles. For details one may refer to the scriptures such as *Gommatsaar*.

Technical details of the Karmic bonding

In *Tattvaarthasutra*, Acharya Uma Swami writes:

Sakashaayatvaajjivah karmano yogyaanpudgalaanaadatte sa bandhah.

Prakriti-sthityanubhaagapradeshaastadvidhayah. (Tattvaarthasutra: 8.2 and 8.3*)*

According to these *Sutras*, a living being with *Kashaaya* gets bonded with Karmic particles. There are four aspects of bonding: *(1) Prakriti (2) Pradesh (3) Sthiti (4) Anubhaag.*

Prakriti Bandh (Nature of bonded Karma)

Let us consider an analogy. When we invest some money through a financial institution, then we decide the nature of instrument (gold bond, retirement fund, fix deposit, etc.). In the same way, we choose the nature of the bonded Karma. This selection depends on the nature of actions of the mind, body, and speech. The nature of bonded Karma can be placed in eight categories. Acharya Uma Swami states in *Tattvaarthasutra* the names of these eight Karma:

Aadyo gyaandarshanaavaranvedniyamohaniyaayurnaamagotraantarayaha.

(Tattvaarthasutra: 8.4)

This *Sutra* gives names of the eight kinds of Karma:

(1) Gyanaavaraniya (Knowledge obscuring Karma) (5)
(2) Darshanaavaraniya (Consciousness obscuring Karma) (9)
(3) Vedniya (Feeling producing Karma) (2)
(4) Mohaniya (Deluding Karma) (28)
(5) Aayu (Life determining Karma) (4)
(6) Naam (Physique determining Karma) (93)
(7) Gotra (Status determining Karma) (2)
(8) Antaraaya (Hindrance causing Karma) (5)

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Out of these, four *(Gyaanaavaraniya, Darshanaavaraniya, Mohniya,* and *Antaraaya)* are *Ghaatiyaa,* and remaining are *Aghaatiyaa* Karma.

In this list of 8 *Prakritis* of Karma, the number written in the bracket at the end of every name gives the number of *Uttar Prakritis* (sub- *Prakritis*) of the related Karma. Thus there are 5 *Uttar Prakritis* of *Gyanaavaraniya Karma,* 9 *Uttar Prakritis* of *Darshanaavaraniya, ...,* 93 *Uttar Prakritis* of *Naam Karma, ...,* and 5 *Uttar Prakritis of Antaraaya Karma.* In all there are 148 *Uttar Prakratis.*

Gyanaavaraniya **(Perception or knowledge obscuring Karma) :** Due to this Karma the knowing ability of the soul is reduced. In absence of this Karma the soul would have infinite knowledge.

Darshanaavaraniya **(Consciousness obscuring Karma) :** Due to this Karma the consciousness ability of the soul is reduced. In absence of this Karma the soul would have infinite consciousness.

Vedniya **(Feeling Karma) :** Due to this Karma the feeling of pain and pleasure is produced. In absence of this Karma there would not be any sensual pain or pleasure. So long as physical body exists, this Karma also exists, and so long as this Karma exists, the pain and pleasure associated with the physical body also exist.

Mohaniya **(Deluding Karma) :** Due to this Karma (a) the soul forgets the self and associates I-ness with one's body, mind, emotions, wealth, etc. *(Darshan Mohaniya),* (b) the soul seeks pleasure in fulfilling the needs of the physical body *(Chaaritra Mohaniya).* In absence of this Karma, the soul experiences infinite bliss. Immediately after the complete destruction of this Karma, *Gyanaavaraniya, Darshanaavaraniya,* and *Antaraaya* Karmas also vanish in total.

Aaayu **(Life determining Karma) :** This Karma is responsible for the living body existence and the life span in one of the four destinies [hell, *Tiryanch,* human, and *Deva*]. The *Tiryanch Gati* includes animal life, and life with senses less than five, i.e., ant, mosquito, plant, etc. The pleasant heavenly abode is *Deva Gati,* but *Deva Gati* also includes some other kinds of beings such as ghosts, etc. More about *Deva Gati* can be learned from Chapter 4 of *Tattvaarthasutra.* In absence of this Karma, there would not be any association of the soul with the physical body of any kind.

Naam **(Physique determining Karma) :** This Karma becomes instrumental in providing the physical body and its details such as the nature of organs, senses, skin, etc. For example, a difference in the color of the eyes of two persons is due to the difference in their *Naam* Karma. In absence of this Karma, there would not be any association of the soul with any kind of physical body.

Gotra **(Status determining Karma) :** This Karma is instrumental in providing the quality of status of the parents. In absence of this Karma, there would not be any status, i.e. there would not be any physical body.

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Antaraaya (Hindrance causing Karma) : Due to this Karma, a being experiences hindrances in pursuing charity, receiving gains, enjoying things and persons, and experiences a lack in vitality (spiritual).

Pradesh Bandh (Quantity of the bonded Karma)

Let us take the same example: When we invest some money through a financial institution, then we not only choose the nature of instruments, but based on the available options we also choose the number of instruments. At any instant, depending on the nature of the bonded Karma and the nature of the actions of mind, body, and speech, the quantity of the bonded Karma may vary. This selection depends on the nature of actions of the mind, body, and speech.

Sthiti Bandh (Duration of the bonding)

Let us take the same example to understand this term: When we put money in a financial institution, for example, in the fix deposit scheme, then we also select the duration. Similarly, the bonded Karma at the time of bonding gets bonded for a specified time period known as '*Sthiti*'. This duration depends on the *Prakrati* of the Karma as well as on the *Kashaaya* that is responsible for the bonding. There are some schemes of depositing the money in a financial institution under which the deposited money cannot be released for some time, and after completing that period it is continuously released in many installments. Thus there are two times: one when the release starts and other time when the whole deposit gets released. In case of Karma also there are two types of times: (i) The time when the release starts. It is known as *Aabaadhaa* time or *Aabaadhaa Kaal*, and (ii) the time when the final installment is released. It is known as *Sthiti*.

Anubhaag Bandh (Intensity)

Let us take the same example to understand this term: When we put money in a financial institution, we also select the strength or magnitude of the deposit. As mentioned above, each bonded Karma remains 'inert' or 'inactive' for some time. This time is known as *Aabaadhaa* time or *Aabaadhaa Kaal*. After this *Aabaadhaa* time, the bonded Karma starts giving the fruits in the form of adverse or pleasant circumstances. The intensity or quality of such adverse or pleasant situations depends on the *Anubhaag* aspect of the bonded Karma. The *Anubhaag* depends on the attachment and *Kashaaya* responsible for the bonding at the time of bonding.

Ten States of Karma

In addition to the details of the bondage given in the previous section, one needs to understand some more basics of Karma theory. Various complexities are grouped in the following 10 categories which are known as 10 states are 10 *Karan*.

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These are (1) *Bandh*, (2) *Satta*, (3) *Uday*, (4) *Udiranaa*, (5) *Utkarshan*, (6) *Apkarshan*, (7) *Sankraman*, (8) *Upshaant* (9) *Nidhatti*, and (10) *Nikaachit*.

(1) ***Bandh* (Bondage)**: The details of bondage and its four aspects have been described in the previous section.

(2) ***Sattaa* (Existence)**: Any bonded Karma which is not yet released is said to be in *Sattaa*.

(3) ***Uday* (Rise or fruition)**: As mentioned in the previous section, after *Aabaadhaa* time the bonded Karma starts giving its fruits. This fruition of Karma continues till the *Sthiti* of the bonded Karma. At any instant, some Karma (say X) are ready to give the fruits and are released immediately after giving the fruits. Then we say that there is *Udaya* of those Karma (X) at that instant.

(4) ***Udiranaa* (Premature fruition)**: Some of the bonded Karma, may give fruition earlier than that fixed at the time of bonding. This is called premature fruition or *Udairanaa*.

(5) ***Utkarshan* (Upward push)**: The increase in the intensity and duration of some of the bonded Karma in *Sattaa* is called the *Utkarshan* (upward push).

(6) ***Apkarshan* (Downward push)**: The decrease in the intensity and duration of some of the bonded Karma in *Sattaa* is called the *Apkarshan* (downward push).

(7) ***Sankraman* (modification)**: Modification or conversion of some of the bonded Karma in *Sattaa* is known as *Sankraman* (modification). The *Prakriti* of the Karma does not change in such conversion, but there can be a change in the sub-*Prakriti* of the Karma. For example, the pain feeling Karma can be converted into the pleasure feeling Karma (In technical words, it is the modification of *Asaataa Vedniya* Karma into *Sata Vednitya Karma*).

(8) ***Upshaant* (Suppression)**: The bonded Karma which are in existence *(Sattaa)* but are dormant (not ready to give the fruition at the present moment) are said to be in suppression *(Upshaant)* state. The Karmas which are *Upshaant* cannot undergo *Udiranaa*. However, *Utkarshan*, *Apakarshan*, and *Sankraman* are possible.

(9) ***Nidhatti***: Those bonded Karma which cannot undergo *Sankraman* (modification) as well as *Udiranaa* (premature fruition), but may have *Utkarshan* (upward push) *Apkarshan* (downward push) are known as *Nidhatti* Karma.

(10) ***Nikaachit***: Those bonded Karma which cannot undergo *Sankraman* (modification), *Udiranaa* (premature fruition), *Utkarshan* (upward push), and *Apkarshan* (downward push) are known as *Nikaachit* Karma.

How to reduce the Karmic bonding?

To reduce the bonding, we may like to learn about the actions which are responsible for *Aasrava*/bonding of different kinds of Karma. On the basis of the description provided by Acharya Uma Swami in Tattvaarthasutra, we shall here discuss this point here.

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Gyanaavaraniya **(Perception or knowledge obscuring Karma):** What causes its *Aasrava*/bonding? Acharya Uma Swami writes:

Tatpradosh-nihnava-maatsaryaantaraayaasaadanopaghaataa gyaandarshanaavaranayoh.

(Tattvaarthasutra - 6.10)

According to this *Sutra* the following six reasons are responsible for the *Aasrava* of *Gyanaavaraniya* as well as *Darshanaavaraniya* Karma:

(i) Pradosh: To criticize and focus on finding the faults;

(ii) Nihnava: To hide your knowledge with bad intentions;

(iii) Matsarya: Not to impart knowledge and information with the intention of blocking the academic and spiritual progress of other beings;

(iv) Antaraaya: To interfere with or to create obstacles to the academic and spiritual growth of self and other beings;

(v) Aasaadan: To attempt to block the truthful academic and spiritual message of other beings;

(vi) Upghaat: To attempt to destroy the truth by saying that it is false.

It may be noted that 'responsible' word used in this article is to be understood in a proper perspective. We should always remember the difference between the instrumental cause *(Nimitta)* and the real cause *(Upaadaan)*.

Darshanaavaraniya (Consciousness obscuring Karma) :

What causes its *Aasrava*/bonding? The answer is given above while describing *Gyanaavaraniya* Karma.

Vedniya **(Feeling Karma) :** Acharya Uma Swami writes:

Dukha-shoka-taapaakrandan-vadha-paridevanaanyaatmaparo bhaya sthaanaanyasadvedyasya.

(Tattvaarthasutra - 6.11)

According to this *Sutra* the following reasons are responsible for the *Aasrava* of *pain feeling Vedniya* Karma:

(i) Suffering ***(Dukh)*****:** The experience/thought/feeling of misery.

(ii) Sorrow ***(Shok)*****:** The experience/thought/feeling of sorrow or sadness.

(iii) Agony ***(Taap)*****:** The experience/thought/feeling of agony (feeling bad about our loss/insult).

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(iv) **Crying** *(Aakrandan)*: The actions/thought/feeling of weeping out loudly.

(v) **Injury** *(Vadh)*: The actions/thought/feeling of injury to self or others.

(vi) **Lamentation** *(Paridevan):* Weeping out loudly to attract attention and sympathy from others.

Acharya Uma Swami further writes:

Bhuta-vratyanukampaa-daana-saraagsayamaadi-yogah kshaantih – shauchmiti sadvedyasya.

(Tattvaarthasutra – 6.12)

According to this *Sutra* the following reasons are responsible for the *Aasrava* of *pleasure feeling Vedniya* Karma:

(i) **Compassion** *(Anukampa)*: The experience/thought/feeling of compassion towards all beings.

(ii) **Compassion towards the spiritually advanced persons** *(Anukampa towards Vrati)*: The experience/thought/feeling of compassion towards those who are on the spiritual path of liberation with some renunciation.

(iii) **Charity** *(Daan)*: To gift food, medicine, education material, time, polite and kind words, etc.

(iv) **Self-restraint with attachment** *(Sarag Sayam)*: To limit the activities of mind/body/speech so as to protect other living beings and to limit the sensual desires and needs. It may be noted that the self-restraint without attachment does not become the source of bonding. Here the bonding of pleasure feeling Karma is due to the affection and attachment with other living beings.

(v) **Other:** After writing the self-restraint, in this *Sutra*, '*Aadi*' has been written. '*Aadi*' means 'etc.' Here by 'etc.' one may mean the prayer and other activities of mind, body, and speech meant for the spiritual progress of the self and welfare of all others. '*Yogah*' written in the *Sutra* means actions of body, speech, and, mind related with all these virtues written here.

(vi) **Equanimity/forgiveness** *(Kshanti)*: The state of mind having equanimity and forgiveness.

(vii) **Purity** *(Shauch)*: The actions to pursue purity (reduction in the greed of having more and more).

Mohaniya **(Deluding Karma) :** Acharya Uma Swami writes:

Kevali-shrut-sangh-dharma-devaavarnavaado darshanamohasya.

(Tattvaarthasutra – 6.13)

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According to this *Sutra*, the distortion or attribution of faults to the following is responsible for the *Aasrava* of *Darshan Mohaniya* Karma: (i) Omniscient soul (God), (ii) scriptures, (iii) congregation of ascetics, (iv) *Dharma*, and (v) *Deva* (beings of heaven).

Acharya Uma Swami further writes:

Kashaayodayaattivraparinamaschaaritramohasya.

(Tattvaarthasutra – 6.14)

According to this *Sutra,* the intense feeling/experience/thought due to the fruition of *Kashaaya* (anger, ego, deceit, greed) is responsible for the *Aasrava* of *Chaaritra Mohaniya* Karma.

Aaayu **(Life determining Karma) :** Acharya Uma Swami writes:

Bahvaarambha-parigrahtvam naarakasyaayushah. (*Tattvaarthasutra* – 6.15)

Maayaa tairyagyonasya. (*Tattvaarthasutra* – 6.16)

Alpaarambha-parigrahatvam maanushyasya. (*Tattvaarthasutra* – 6.17)

Svabhaavamaardavam cha. (*Tattvaarthasutra* – 6.18)

Saraagasayama-sayamaasayamaakaamanirjaraa-baalatapaansi devasya. Samyaktvam cha. (*Tattvaarthasutra* – 6.20, *and* 6.21)

According to these *Sutras*, the *Aasrava* of different *Gatis* is due to the following:

(i) *Hell*: Excessive activities that disturb others and self and excessive possessions are responsible for the hell *Gati* in the next life.

(ii) *Tiryanch*: Deceitfulness becomes responsible for the *Aasrava* of *Tiryanch Gati.*

(iii) *Human being*: Activities causing disturbance to others and self at low level as well as possessions at low level become responsible for the Human *Gati* in the next life. A soft hearted nature also becomes the source of *Aasrava* of Human *Gati.*

(iv) *Deva Gati*: The following are responsible for the *Aasrava* of *Deva Gati*: Self-restraint with attachment, minor vows, *Akaam Nirjaraa* (to face difficult circumstances with patience), austerities and penance with ignorance, i.e, austerities and penance without true understanding of the soul and others. Further, Sutra 6.21 reveals that a being with *Samyag-Darshan* is also likely to have next life in *Deva Gati* (in the heaven).

(For more details, Sutra 6.19 of *Tattvaarthasutra* is also worth noting.)

Naam **(Physique determining Karma) :** Acharya Uma Swami writes in Sutra 6.22 and 6.23 that crooked activities of mind, body, and speech cause the *Aasrava* of the inauspicious– physique determining Karma. To motivate and inspire others to promote

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crooked activities also lead to the *Aasrava* of the inauspicious Physique determining Karma. The reverse of such actions lead to the *Aasrava* of auspicious-physique determining Karma.

Further, in Sutra 6.24, Acharya Uma Swami explains the actions that are responsible for the *Aasrava* of physique of Tirthankar. He narrates 16 causes. One of them is *Vaatsalyam* which means unconditional love and affection for all living beings.

Gotra **(Status determining Karma) :** Acharya Uma Swami writes in Sutra 6.25 and 6.26 that if one condemns others or treats others with contempt and praises ownself then it leads to the *Aasrava* of low status determining Karma, and the reverse (i.e. humility and concern for the respect of others) would be responsible for the high status determining Karma.

Antaraaya **(Hindrance causing Karma) :** Acharya Uma Swami writes in Sutra 6.27 that creation of the hindrance or obstacles in the development of others with ill will would lead to the *Aasrava* of *Antaraaya* Karma.

Summing Up

Do we have any scientific proof regarding the existence of soul and Karmic particles? Based on Jain metaphysics, an instrument cannot observe a soul, and Karmic particles are finer than *Aahaarak* bodies (atoms, molecules, protons, electrons, and their combinations). Therefore, the answer of Jain metaphysics is 'No', i.e, it may not be possible to detect the soul by any physical instrument and it may not be possible to detect Karmic particles in near future. However, the uncertainty principle of quantum mechanics and the theory of hidden variables may be helpful in admitting the possibility of such subtle entities.

An understanding of the Karmic laws may be helpful in the development of the virtues such as forgiveness. The advantages of forgiveness scientifically revealed by the 'Stanford Forgiveness Project' conducted at the Stanford University, and many scientific studies relating to the effect of prayer and meditation on the health, etc. also lead to the possibility of all such subtle aspects of the life. In recent years, there have been various systematic studies that suggest many worldly benefits in the form of good relations, peace of mind, improved health, etc. by way of high moral values inspired by the spiritual aspects of the life.

This description of Karmic bonding shows that there is an automation in the effect of our actions through the natural Karmic laws.

The intellectual knowledge alone is not sufficient for the spiritual progress. One should make efforts to have a firm belief. One should try to reduce the bonding by knowing the cause of bonding of each type of Karma. One should learn to assign I-ness

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with *Jiva Tattva*, not with Karmic particles, and other six *Tattvas*. One should realize that *Aasrava Tattva* and *Bandh Tattva* or bonding of Karma is not beneficial in the spiritual progress. One should also note that the entry of *Samvar* and *Nirjaraa* in one's life indicates a real spiritual progress, and the achievement of *Moksha* should be the final goal.

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SECTION-2

RELIGION, SCIENCE AND SPIRITUALITY

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Chapter-7

The Jaina Concept of Ahimsa and its Impact on Gandhian Thought and Praxis

—B. SAMBASIVA PRASAD

It is indeed a privilege to be associated with Professor Sohan Raj Tater, who has dedicated his life for promoting Gandhian philosophy among youth.

Gandhi was not a Jain by birth. However, he was influenced by the Jaina tradition. Gujarat, the state in which he was born, has a strong influence of Jainism. Great Jain kings like Kumarpal and others gave royal patronage to Jainism. Gujarat is the place which gave birth to great Jain ascetics like Acharya Hemachandra, Archarya Sheel Gun Soori, Shrimad Raj Chandra, Kanaji Swami and others. Gujaratis were always under the influence of Jainism. Gandhi was not an exception to this. His mother Putalibai's affiliation to Jainism and his friendship with a profound Jain philosopher Shrimad Rajchandra, helped him in this direction.

At the age of 18, Gandhi left for England for higher studies. At this stage, her mother was not inclined to let him to go to England because she was under the impression that young men would become corrupted when they go over there. Therefore she consulted Becharji Swami, a Jain monk, who advised her that Gandhi may be allowed to travel to England, provided he take a vow not to touch wine, women and meat. Gandhi wrote in his Autobiography that his mother granted him permission to go to England only after he took such a vow in front of her. In order to stick to the spirit of his promise that he gave to his mother, Gandhi did not take even eggs at England, as he considered them as a part of meat.

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Gandhi was a Jain in spirit because of his ideals and philosophy. Like a Jain, Gandhi was also a vegetarian. In fact he became a complete fruitarian and lived on purely fruit diet. His diet consisted among other things, of ground nuts, bananas, lemon, olive oil, tomatoes and grapes. He totally avoided milk, cereals and pulses. Another great influence of Jainims on Gandhi was simplicity and his dress code. He wore only essential cloths, made of cotton only, that too of white colour. Gandhi's greatest contribution to Jainism was that he made Jain principles practical. He applied the Jain principles on large scale involving masses. He was the first man to apply Jain principles to social and political movements. The moral principle of Jainism that made tremendous impact on Mahatma is the principle of ahimsa.

Jainism and Ahimsa

There is no doubt that Jainism has contributed richly in the areas of epistemology and metaphysics, but its chief contribution is in ethics. To put it in the words of Sarvepalli Radhakrishnan, the name Jainism indicates "the predominantly ethical character of the system" (S. Radhakrishanan, *Indian Philosophy*, Vol. 1. Oxford University Press, 1997, p.286). Its ethics is centered round the principle of *ahimsa*.

Ahimsa is one of the important *mahavratas* of jaina ethics. The other mahavratas are *satya*, *asteya*, *aparigraha* and *brahmacarya*. They constitute the *samyag-carita* or the right conduct which is considered by the jainas as one the important requirements for moksa. The other two important requirements are *samyag jnana* (right knowledge) and *samyag darsana* (right faith). These three - *samyag darsana*, *samyag jnana* and *samyag carita*- are considered by the Jainas as the three gems *(triratna)*.

To attain liberation, the Jainas contend that all the three must be simultaneously pursued. The path may be compared to a ladder, with its two side-poles and the central rungs forming the steps. The side-pieces are right belief and right knowledge and the steps are gradual stages of right conduct. One can go up the ladder only when all the three are in good condition. In the absence of even one, the ascent is impossible. Thus the path to moksa is impossible without the *triratna*. *Samyag darsana*, *samyag-jnana* and *samyag-carita*, therefore constitute the three important factors in Jaina ethics. The Jaina offers an elaborate account upon Samyag-Caritra.

Samyag Carita is described in *Dravya-Sangraha* (Verse 45) as refraining from what is harmful and doing what is beneficial. To put it briefly, it is what helps the self to get rid of the karmas that lead him to bondage and suffering. For the stoppage of the influx of the new karmas, and removal of the old, the Jainas say that one must take to the five great vows - panca-mahavratas. The value of panca-mahavratas is also recognized by the Upanisadic thinkers, the Lord Buddha and the sage Patanjali. However the uniqueness of Jainism is the practice of these mahavratas with a vigour and strictness.

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Mahavratass and Anuvratas

Among the five *mahavrats, ahimsa* is considered to be the most important. It is the supreme religion for the Jainas. The Jainas were against sacrificing innocent animals in the name of propitiating the gods and performing sacrifices (yajnas). Their protest against inflicting pain and taking life had a profound impact on Indian ethics.

The divine philosophy of non-violence emphasized by the Jainas has been logically formulated by Lord Mahavira as follows:

"I cannot take what I cannot give back. No one can give back life. So no one should take it."

Jainas emphasize that violence in action is caused by violent thoughts. Therefore the thoughts should be pure in order to practice non-violence. In the *Tattvartha-sutra*, it is stated that violence caused to the living organism is due to carelessness and negligence, and actuated by passions like pride, prejudice etc. Therefore the physical act of violence is intimately connected with the mental attitude. Therefore Jainas emphasize upon the necessity of co-ordination between the mind and body for the practice of ahimsa. This should be accompanied by purity of speech. Thus the principle of ahimsa implies purity of thought, word and deed. It springs out of universal love and sympathy towards all living beings.

In the observance of the principle of non-violence the ascetic has to follow the principle to its minutest detail. However the house-holder is given some concession. He is allowed for some laxity. For instance, in regard to the killing of the one-sensed living organism found in the vegetables, the ascetic is allowed no concession. However the house-holder is allowed to kill the one-sensed organisms, otherwise, in the absence of it, agriculture as a profession would suffer and consequently society will be deprived of the basic need of life namely food.

The house-holder is expected to observe the principle of *ahimsa* only in regard to the two-sensed, three-sensed, four-sensed and five-sensed living creatures. Thus a distinction is drawn in Jainism between *mahavrata* and *anuvrata*. "The stricter adherence prescribed for the ascetic is known as the mahavrata and the less scrupulous observance expected of a house-holder is referred to as anurvata." (Dr. S.Gopalan, *Jainism*, p.162)

The other mahavratas prescribed by Jainism namely *satya*, *asteya*, *aparigraha* and *brhmacharya*, are nothing but the extensions of the principle of *ahimsa.*

Some of the noble ideas that emerged out of the Jaina principle of ahimsa are non-absolutism also called *anekantavada*, vegetarianism and ecological consciousness.

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Anekantavada

Anekanthavada is also called the doctrine of many-sidedness or *syadvada* (the principle of may be). This is also called *saptabhangi-naya* (seven modes of thought) according to which one may note seven assertions, which are seemingly contradictory but perfectly true about a thing.

The Jaina view of *syadvada* postulates the right method of realizing the truth of the ultimate reality in its varied aspects thus paving the way to understand the opposing viewpoints of relativity. "The syadvada rationalizes human thought and equips it with the spirit of reconciliation, mutual understanding, toleration and brotherhood." (Shantilal V.Sheth, "Jainisma and Wold Peace", published in *Jainism in a Global Persective, p.208*).

The Jaina theory of *anekanthvada* is largely responsible for the peaceful relations maintained by the Jainas. It has provided a method where all religious philosophies can co-exist without any conflict amongst themselves. The merit of the Jaina system is that while other systems of Indian thought make absolute assertions, the Jaina looks at things from all standpoints, and adopts itself 'like a mighty ocean, in which the sectarian rivers merge themselves'.

Vegetarianism

Vegetarianism is an integral part of Jaina ethos. It draws its fountain inspiration from the principles of non-violence as well as self-restraint. It has become a way of life and the basic culture for Jainas. In the world today, vegetarianism is being regarded more and more widely as a desirable and healthy conducive habit.

Ecological Consciousness

The concept of ecology is enshrined in the jaina motto of *parasparopagraho jivanam*. This means that all living organisms, however big or small, irrespective of the degree of their sensory perceptions, are bound together by mutual support and interdependence. Jainism holds that not only human and animal beings but also the earth, water, air, fire and vegetable world are also sentient and living beings. For them to pollute, to disturb, to hurt and to destroy those means committing the violence against them and this is considered a sinful act. Their firm belief in this doctrine paves the way for the protection of ecological balance.

Their religious activity starts with seeking forgiveness and repentance for hurting earth, water, air and vegetation. The jaina teachers had made various restrictions of the use of water, air and vegetables, not only for monks and nuns but for house-holders too. They laid emphasis on the protection of wild-life and plants. For them hunting is an offence. They view that to hurt the plant life is as sinful as to hurt human life. The Jaina monks are not allowed to pluck even a leaf or a flower from a tree. So also while breathing

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and walking they take utmost care to see that the principle of *ahimsa* is strictly adhered to. So also they take such vows as to use limited and little quantity of water and vegetables for their daily use. Thus the Jainas take into consideration not only the violence to small-creatures but also even to earth, water, air, etc. and are conscious of ecological balance and the effects against its destruction.

The Jaina philosophers regard non-violence and ecological harmony as two sides of the same coin. Mahaveer remarked:

"One who disregards the existence of the earth, water, fire, air and vegetation, disregards one's own existence which is entwined with them."

Gandhian Interpretation of the Jaina principle of Ahimsa

The principle of *ahimsa* that constitutes the core of Jaina ethics, made a tremendous impact on the life and thoughts of Mahatma Gandhi. He said: "No religion of the world has explained the principle of non-violence so deeply and systematically, with its applicability in life as in Jainism. .....Bhagwan Mahaveer is sure to be respected as the greatest authority on non-violence". Again, referring to the Jaina principle of *Syadvada* Gandhi observed: " I very much like this doctrine. It is this doctrine that has taught me to judge a Musalman from his own standpoint and a Christian from his own". (*Young India*, 21 January 1927, p.425)

Gandhi observed that he derived much benefit from the Jaina's religious works just as he derived benefit from the scriptures of other great faiths of the world. Though Gandhi was inspired by the notion of *ahimsa*, from the Jaina, the Buddhist and the Hindu scriptures, yet he had modulated the notion of *ahimsa*, to suit to his times and situations. In the traditions of Buddhism, Jainism and Hinduism, *ahimsa* is recognized only as a spiritual value for attaining moksa or nirvana. However, Gandhi had extended the spirit of *ahimsa* as a political weapon, to free India from the British yoke. Subjugation of one race or a country by the other, Gandhi considers as a form of *himsa*. He therefore, opposed subjugation of Indian freedom by the British rule. In the process of this opposition, Gandhi had converted the traditional notion of ahimsa as a moral and spiritual weapon to drive away the British from Indian soil . This weapon he calls as *satyagraha.* The term *satyagraha* means upholding to truth. A *satyagrahi* will not hurt the feelings of the opponent but suffers himself/ herself in order to transform the opponent non-violently. Thus non-violence is presupposed in *satyagraha*. Through his teaching and practice of *satyagraha*, Gandhi had used the spiritual force of *ahimsa*, as a guide for his social and political actions. To put it in the words of Prof. K.Ramakrishna Rao, the noted parapsychologist and Gandhian scholar, in his own thought and action, 'Gandhi had adopted spirituality as a means to guide political action and to cause social change. His famous *satyagraha* is believed to generate spiritual force, which he termed the 'truth force'. It results from practice of nonviolence and can be applied for just conflict resolution

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in different situations and at the level of the individual or groups" (K. Ramakrishna Rao, *Gandhi and Applied Spirituality*, Matrix Publishers, New Delhi, 2011, p.XIII).

Non-violence and Freedom are bound together

Gandhi said that Indian *Swaraj* could be achieved by violence, but it is short-lived. Hence he preferred non-violence as the means to achieve *swaraj*. Non-violence, Gandhi insists, can preserve and promote freedom. The violent way would invariably lead to dictatorship and the non-violent way to democracy. True democracy, or the *swaraj* of the masses, Gandhi believes, can never come through untruthful and violent means. He said, "Individual freedom can have the fullest play only under a regime of unadulterated *ahimsa*" *(Harijan*, May 27, 1939). Further he views that it is necessary for the growth of this universal freedom that every individual should participate actively in it. Because the very participation in the process of Freedom widens the horizons of individual Freedom. Such a universal development of Freedom would be possible only in a non-violent society. Gandhi wanted *swaraj* wherein every woman and child would contribute an equal share with physically the strongest. "That can be under *ahimsa* only" *(Harijan*, March 3, 1945).

Gandhi held the view that while *Swaraj* is the end, non-violence is the means to achieve it. His conception of *swaraj* is opposed to bloodshed and violence. He remarked that *swaraj* is "not a result of murder of others but a voluntary act of continuous self-sacrifice". (*Young India*, August 27, 1925) It "will not be a bloody usurpation of rights" (Ibid), but the acquisition of power through peaceful means. It is the "excitement of the Chaitanya type not of the Nero-type". (Ibid)

Gandhi did not approve his freedom movement, whenever it turned into violent. For instance at Chouri Choura, when he found that some demonstrators, who had been fired upon, got infuriated and burnt the police station along with the policemen, Gandhi had suspended his movement. He never approved any "aggressive civil disobedience". *(Gandhi- His Life and Thought*, J.B. Kripalani, Publications Division, Govt. of India, Reprint 2005, p.97).

Gandhi had used *ahimsa* not only as a political weapon, to end the British rule in India, but also used it to profess his ideas on bread labour, equal respect to all religions *(sarvadharma samabhava)*, annihilation of Untouchbility and respect to womanhood.

Bread-Labour

Gandhi considers Bread-labour as one of the most important pre-requisites to a non-violent life and it is often described as "the first moral law of life". According to Gandhi, if everyone performed bread-labour, "our wants would be minimized, our food would be simple. We should then eat to live, not live to eat." (*Harijan*, June 29, 1935) Besides "if all laboured for their bread and no more, then there would be enough food and

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enough leisure for all. Then there would be no cry of over-population, no disease and no such misery as we see around. Such labour will be the highest form of sacrifice. Men will no doubt do many other things either through their bodies or through their minds, but all this will be labour of love for the common good." (Ibid.)

Gandhi felt that the needs of the body must be supplied by the body; while the intellectual labour is for the soul, physical labour is for the body. Therefore he recommended bread-labour for lawyers, doctors, poets, scientists and the like. Bread labour, according to Gandhi, will establish the bond of love through common voluntary labour among all members of the society. It will reduce our wants, simplify our lives and promotes the virtue of renunciation which is one of the essential requirements of non-violence. Gandhi believes that "obedience to the law of bread-labour will bring about a silent revolution in the structure of society. ... The law of the brute will be replaced by the law of man." *(Harijan*, june 29, 1935)

Equal Respect to All Religions

We find Gandhi's concept of *ahimsa* in his approach to religion. He did not prefer one religion to another. On the other hand, he entertained equal respect for all religions. Religion, says Gandhi, is one. Different men put it in different ways. We cannot say that one interpretation is correct and the other is false. Every body is right from one's own perspective but it is impossible that every person is wrong. Therefore "the necessity of tolerance, which does not mean indifference to one's own faith, but a more intelligent and purer love for it." (M.K. Gandhi, *From Yerawada Mandir*, pp.38-40) Gandhi further opines that we should not merely tolerate but also respect the other faiths as our own. He prefers the term *ahimsa* to the term 'tolerance' because tolerance may imply an assumption of the inferiority of other's faiths to one's own, but *ahimsa* teaches the same respect for other religious faiths as we accord to our own. Gandhi remarks: "Various religions were like leaves on a tree. No two leaves were alike, yet there was not antagonism between them or between the branches on which they grew. Even so, there is an underlying unity in the variety which we see in God's creation" *(Harijan*, 26-5-1946, p.154).

Annihilation of Untouchability

Gandhi was under the view that to consider a section of people as untouchables and segregate them from the rest of society, is not only a social crime but it goes against the principle of *ahimsa*. He said that to degrade a person on the basis of his or her caste is a kind of violence. The notion of untouchability, he opines, is the result of the misconception that one caste is either inferior or superior over that of others. Gandhi said that "none can be born untouchables, as all are sparks of one and the same fire" (*The Selected Works of Mahatma Gandhi*, Vol. IV, Ed. Sriman Narayan, Navajivan Publications,

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Ahmedabad, 1968, p. 235). Untouchability, says Gandhi, is a plague, which one should eradicate as a part of one's duty. Removal of Untouchability implies love for, and service of, the whole world. It merges into *ahimsa*, and breaks down the barriers between man and man (Ibid., 237). Gandhi conceives removal of untouchability as a *dharma*.

Respect for womanhood

Gandhi opines that just as basically man and woman are one, their problem must be one in essence. The soul in both of them is the same. " The two live the same life and have the same feelings. Each is a complement of the other. The one cannot live without the other's active life." However, man has dominated over the woman from the ages, and therefore woman has developed an inferiority complex. This, Gandhi considers is against the principle of ahimsa. Women, he says, is the incarnation of ahimsa. Therefore the suppression of women in any way by the man is a kind of violence and it should be shunned.

Principle of Trusteeship

So also Gandhi considers accumulation of surplus wealth *(aparigraha)* is a kind of violence, because it deepens the gap between the rich and the poor. He therefore advocated the Principle of *Trusteeship*, wherein the rich would act as trustees for their surplus wealth and serve the poor. The Bhudan Movement, taken up by Vinoba Bhave, is an extension of this program in the post-Gandhian era. Gandhi decried wealth without work, pleasure without conscience, science without humanity, knowledge without character, politics without principles, commerce without morality and worship without sacrifice, on the ground that they are all different dimensions of violence.

Conslusion

From the above discussion, it is obvious that Gandhi was deeply influenced by the Jaina ethics of ahimsa. However he had modulated this principle to solve the political and the social ills of his times. The issues that Gandhi attempted to solve through the application of *ahimsa* is of great relevance not only to his times but to the present day world and society. As Anthony Parel rightly put it, in Gandhi's thought we find a paradigm shift in our understanding of politics and political action, economic thought and practices which harmoniously blend with spiritual quest and realization of truth. (Parel, A.J., *Gandhi's Philosophy and the Quest for Harmony*, Cambridge University press, 2006)

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Chapter-8

SANTHARA : An Art of Dying With Dignity

—SHIVNARAYAN JOSHI

Santhara is unique art of dying with dignity and grace advocated by Jainism. It is a kind of spiritual euthanasia in which a terminally ill person allows foreseen but unintended death to come "its own way." Santhara is also known as Pandit-marana because a person anticipating his inevitable death, accept it with full knowledge without any fear and disgust. The word Santhara is of prakrit language whose origin is from sankrita word samstaraka meaning thereby is a bed. Jainas take the word Samstaraka as such a death bed, which liberates a person from the birth and death forever.[1]

A person taking the vow of santhara not only refuses to take any kind of medical care but also gives up food and water (Anna-Jala- Tyaga) till his death. According to Jainas the Santhara should not be taken as suicide because it does not aim at death. It is letting inevitable death to come without any hindrance. Death is consequence and not intention of santhara. Jainism like Buddhism is firm believer in the sanctity of life and is against of any kind of violence .. Ahimsa 'or non-violence has been recognized as the highest ethical value in Jainism. Santhara is not the killing of oneself but is the mental preparation of death by a dying person. Acarya Samantabhadra has described necessary pre-conditions under which one can take the vow of santhara.

These conditions are-terminal illness, obstruction or threat to life like severe draught in which no food for sustaining life is available and such an old age in which a person is quite unable to take any kind of food.[2] Santhara taken in other than these conditions by a healthy person 'is committing suicide' and as such is unethical. Acarya Samantabhadra points out five dosas or demerits which make santhara as futile. These are:

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1. Jivitasamsa: desire of live.
2. Maranasamsa-desire to die as early as possible in other words hastening of death.
3. Bhaya - fear of death.
4. Mitra Smriti - remembrance of friends and family members.
5. Nidana-desire of enjoying objects in future Iife.[3]

If any of these five demerits comes in the mind of person who has taken the vow of santhara then his vow becomes insignificant and it is considered as an act of committing suicide, otherwise not.

According to Jaina scriptures there are-two types of santhara viz (i) sagari or (ii) samanya santhara.[4] When there arises immediate life threatening situations like fire, confrontation with wicked man with lethal weapons, drowning in water etc. in which after making all possible efforts there remains no option but to die than the person should accept his death bravely and calmly without any fear. anger or disgust. Fortunately, if the person, somehow, manages to escape from death he should return to normal life and should continue to nourish his body as usual. This is known as sagari Santhara.

Samanya Santhara is taken "only when a sadhu (ascetic) or sravaka (devoted householder) becomes the victim of terminal illness anticipating his inevitable death or in such an old age in which one cannot take any kind of food". It is relevant to mention that digamber Jain sadhus take their food only in their bare hands in standing position." *If* they are ill and it is not possible for them to eat through their own hands then they will observe fast-till recovery is made", So in terminal illness, instead of becoming helpless they choose to die with dignity by taking vow of santhara under the spiritual practice of sallekhana.[5]

Sallekhana is a necessary pre-condition of santhara without which latter is converted into suicide. Sallekhana is so much closely associated with santhara that people sometimes wrongly identify it with the latter. The meaning of sallekhana is to weaken. *"In* Bhagwati Santhara: An Art of Dying With Dignity, a book devoted wholly to santhara", sallekhana has been described as internal or kaya sallekhana and external or kaya sallekhana[6]. ln internal sallekhana four ksayas or passions viz, krodha, mana, maya and lobha (anger, pride, deceipt, greed) are weakened. Kasaya-sallekhana is followed by external or kaya-sallekhana in which body is being weakened by fasting periodically and stopping to nourish the body finally. ' Unless raga-dvesa (four kasayas are reduced to two primary passions viz. raga dvesa or attachment and aversion) are destroyed the kaya-sallekhana or weakening of body is of no significance. Both kasaya sallekhana and kaya-sallekhana should go together side by side. It is told that nourishment to body, under kaya sallekhana

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is stopped gradually. In the beginning the limit of food is fixed followed by periodical fasting This is known as addhanasan or half nourishment. Lastly under sarvanasan all sorts of food is stopped completely till death.[7]

Santhara of Jainism is a long spiritual process of dying observed under the guidance of a competent Acharya or teacher. The sadhak person desirous of taking the vow of santnara. first goes to teachers and makes contention about his wrong doings to his fellow beings or other person, This repentance by sadhaka before his teacher removes all impurities of passions of his mind resulting in clamness, tranquility and equanimity. After making selfconfession sadhaka begs pardon from all beings. human or animal, for all known and unknown misdeeds and also he grants pardon to all other persons for their ill treatment towards him.

The Sadhaka utters;" I have the feelling of equanimity with all beings. No one is my enemy. I grant pardon to all being[8] and I beg pardon from all beings for mens. Such a person while observing both Kasay-salekhan (internal) and kaya sallekhana (external) transcends the duals of pleasure-suffaring, attachment-aversion, success-failure etc, and attains equanimity (samta) of mind, which is essential-for making santhara as significant. Sadhaka now prepares the bed of soft grass at clean place, which is called as samstaraka of death bed leading him to liberation from the wheel of birth and death forever. He then before sleeping on the samstaraka takes the vow "I completely give up Violence, untruth, theft, sex, anger, pride, infatuation, greed and all the four kind of food till death.[9]

The santhara of Jaimsrn is grounded in its metaphystcal dichotomy of sva (self) and para (not-self or body). Sva or self is conscious substance while para or body is unconscious. Knowledge or consciousness is the essential quality of jiva or self.[10] Jains believe that though the self is beginninglessly in bondage, it can liberate itself by practicing 'ratna-trya (right faith, right knowledge, right conduct). Due to beginningless ignorance there arise kasayas or passions viz: anger, pride, infatuation, greed in self which in turn invite the influx of karmic pudgals into it. This is the bondage of self. When the self acts under the influence of kasayas then the body or 'para' (not-self) becomes hindrance in the way of liberation. But when the self observes ratna-traya then the body or 'para' becomes a significant instrument for achieving liberation or moksa.

So the body or 'para' is both hindrance as well as instrument for performing ratna-traya or three Jewels leading to moksa, When a person falls the victim of terminally illness and faces inevitable death without any hope of recovery or he attains such a very old age which makes him confined to bed; in both these cases the body or 'para' becomes so weak that it fails to serve the purpose of self or 'sva'. The person is not able to observe 'dharma' or his duty either as a sadhu (ascetic) or as a sravaka (house holder) through his weak body.

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Under these severe conditions the person can take the vow of santhara if he wishes. In this context it is to be noted that the aim of the person is neither to get rid of severe pain nor to desire for death. He just allows inevitable death to come on its own way. The Sadhaka, person taking the vow of santhara, remains quite indifferent between both situations of life and death. It is important to note that though Jainism including Buddhism and Hinduism firmly believe in the sanctity of life they are against prolonging life by taking extraordinary measure. They are not against taking medicine when it is needed but at the same time they are also not in favour of prolonging life by taking extraordinary measure particularly in terminal illness.

This is because these Indian religions have faith in rebirth. The death is not the end of the drama of life. One has to consume one's deeds done in the past lives. Actions of present life are responsible for future life[11]. Due to the firm belief in ethical theory of karmavada and rebirth the wordly life has never been taken as the highest value in Indian Philosophy.

According to almost all Indian systems the summum bonum of life is moksa or liberation; to break the vicious circle of birth and death so the life is not such a thing which is to be preserved at all cost. The suffering of people are due to their deeds they have done in the past. But this does not imply that one should not make effort to remove sufferings of other people. Kamavada does its job in its own way but as a human being it is the first and foremost duty of people to extend helping hand to their fellow beings.

In short, according to Indian Philosophy in general and Jainism in, particular the intentional terminatlon of life of any kind is killing or violence (himsa) hence-it is unethical but at the same time life is not the absolute value, therefore, it is not proper to preserve the life at all cost.

Santhara, according to Jalnism is not suicide or killing of one- self because it is not intentional termination of life. As is said earlier santhara is allowing foreseen but unintended termination of life. As it is said earlier santhara is allowing foreseen but unintended death to come calmly. There is' neither attachment (raga) nor aversion (dvesa) for life in the mind of sadhaka. Sidhaka undergoes a hard spiritual practice of sallekhana prior to riding on samstaraka, the death bed. The sallekhana. process weakens the kaSayas resulting in the rise of equanimity, the mental state of going beyond raga or attachment and dvesa or aversion. After attaining this equanimity Sadhaka rides on samstiraka made of soft grass. One may raise an Objection that in practical life it is very difficult, if not impossible, to attain such equanimity for an ordinary person. Jainas may overrule this objection by arguing that under constant spiritual practice it become possible to win over passions which paves the way for equanimity. Moreover perfect equanimity is an ideal of spiritual life. lt is not necessary that one should achieve this ideal in his life. What is important is

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that how much nearer to this ideal reaches a person in his spiritual pursuit. So it is possible for a person to reach-mere and more near to equanimity. Thus after achieving the state of equanimity or reaching nearer to equanimity the sadhaka of santhara realizes. "I am all alone. nobody is related to me, I am not to anybody." The self (sva) having ana and darana (knowledge and faith) belongs to me. All other things are external (para) to me."

One may put-another allegation that santhara is inconsistent with karmavada. The body is an instrument for performing action as well as enjoying the fruits of these actions. Actions are destroyed only when these are enjoyed by the agent. Illness or other suffering are the result of actions. Is santhara not going against karmavada? Why one should try to get rid of sufferings which are nothing but the consequence of one's own deeds done in the past? Jaina philosophers, in reply, might say that the aim of santhara is neither to get rid of pain nor to destroy karma-bandha and nor to hasten death. In fact the cessation of pain, destruction of karma-bandha and hastening of death are the consequence and not the intention of santhara. It has already been made clear that the notion of santhara is to allow foreseen but unintended death to come calmly through attaining equanimity under hard spiritual practice of sallenkana. According to Jainism sallekhana not only weakens kasayas but the ayuskarma, which are responsible for the duration of life, are also weakened. So the santhara is the quite consistent with karmavada.

Santhara is a unique feature of Jainism which is not found either in Hinduism or Buddhism in this form. Though the fasting for the purification of mind and body has been accepted in both Buddhism and Hinduism, the stopping of food till death in terminal illness as a principle has no place in these religions. Thia concept of samadhi is of course there in Hinduism in which, Yogi gives up his life by controlling his breath. Enlightened saint jnaneswara entered into sanjeevan samadhi at the age of twenty two[12]. People also kill themselves in repentance of a sin they have committed. After the great war of Mahabharata Pandvas went to Himalayas to give up their lives in repentance of the killings of their own kith and kin. But according to Jainas such cases are intentional killing of oneself and as such these are the cases of suicide which is unethical. On the other hand santhara is not suicide. Santhara is only approved in foreseen inevitable death under the conditions of terminal illness after very old age in which observing of dharma becomes impossible.

Santhara and Euthanasia

At first sight it may be suggested that santhara of Jainism is similar to passive euthanasia. But this is not correct as both santhara and euthanasia differ considerably in their intentions. The intention behind euthanasia is to terminate life in order to get rid of unbearable pain of illness; while Santhara aims at to allow

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inevitable death to come peacefully. Though both agree in consequence but differ in intention. Jainism does not believe in consequential ethics. So for them it is the intention of an agent which determines of merit of any action. There are maiqly three kind of euthanasia (i) passive euthanasia-discontinuation of life sustaining treatment to the patient on his request (ii) assisted suicide-providing lethal doses of a drug to the patient on his request so that he may end his own life; and (iii) active euthanasia in which a lethal dose of a drug is directly administered by the health care worker to the patient on his request. There may be argument and counter arguments on the question of deciding the legitimacy and preference of one kind of euthanasia over others.

But what is, the point of our interest is that all the three kinds of euthanasia mentioned here have one thing in common intentional hastening of death. Since both assisted suicide and active euthanasia are directly intended of killing a person in terminal illness; hence these are ethically unacceptable by almost all major religions of the world[13]. Passive euthanasia is also a case of hastening of death by refusing to take life-sustaining treatment. In passive euthanasia a patient desires to die as early as possible so that he may be liberated from unbearable pain of terminal illness. Since it involves intentional killing of oneself, the passive euthanasia is morally unaccepted to Jainism, Buddhism or Christianity. In this connection it is interesting to note that even a suggestion by a person to a dying Buddhist monk that 'death would be preferable to his present condition' was considered a breach of the Buddhist monastic rule". Jainism also rejects passive euthanasia on the ground that it aims at the hastening of death which involves mental violence or manasika-himsa hence unethical[14].

At this point one may raise a question that is santhara not a sort of passive euthanasia? Is not it hastening of death by stopping to nourish the body? Jaina philosophers emphatically deny the allegation and argue that santhara is not hastening of death as passive euthanasia is. They rightly say that hastening of death is the consequence and not the intention of Santhara. The sadhaka of santhara does not have any aim to end his life. In fact he neither desires to live nor wishes to die. He just prepares himself mentally for foreseen inevitable death standing on his door. He is also not perturbed with the pains of terminal illness. Sadhaka under rigorous spiritual practices of sallekhana attains equanimity which enables him to remain tranquil and calm in duals of pleasure and pain attachment and aversion etc. In this sense santhara is certainly different from euthanasia of any kind.

To conclude santhara is a vow to give up the food of any kind till death taken either by a sadhu (ascetic) or a sravaka (devoted house- holder) anticipating his inevitable death due to terrrunal illness. The santhara is backed of sallekhana, rigorous spiritual practices under which kasiyas (passions) are weakened. The intention of sadhaka is neither hastening

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of death nor to get rid of unbearable pain of terminal illness. He just prepares himself to face the foreseen but unintended death with dignity and calmly. Santhara is different from any kind of euthanasia which aims hastening of death. In fact santhara is spiritual art of dying with peace and dignity in terminal illness.

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Chapter-9

Absolute and Relative in the Vedic and the Jaina Philosophies

—VIJAYA KUMAR

Professor Sohan Raj Tater is a Jain Scholar of repute. Ever since I met him I became his admirer. He is very active in propagating Jain way of life in academic circle in simple but in a powerful way.

The Vedic philosophy is well known for its absolutism while the Jaina philosophy is famous for its relativism. But after analyzing them minutely one may remark that both are absolutistic as well as relativistic. In the Vedic philosophy Brahman has been introduced as the ultimate reality, which has been known in two ways:[1]

As it has been described in the one way it is (a) Cosmic, (b) All-Comprehensive (c) full of all good qualities, (d) Saprapoca (e) Saguna and (f) Savacaniya.

In the second way it has been addressed as (a) Acosmic, (b) Qualityless, (c) Indescribable, (d) Niisprapabca, (e) Nirguna and (f) Anirvacaniya.

According to the description given in the first way that is called lower Brahman (Apara Brahman) and God (Iswara). As description given in the second way that is named as higher Brahman (Para Brahman) and Absolute. It means Brahman is absolute. The ultimate reality in the Vedic philosophy is absolute.

But in the Upnsiada Brahman has been also described as:

Anorniyanmahato mahiyanatmasya jantrnititi guhayam.[2]

Here Brahman has been presented as the smallest one like atom (anu) and also the greatest one among all great things. This description shows that from the view point of

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smallness Brahman is the smallest one while from the view point of greatness Brahma is the greatest one.

In the Chhandogyopanisada there is a talk between Uddalaka and his son Svetaketu.[3] The father while teaching his son discusses Brahman and this universe.

"In the beginning there was only Sat. There was nothing as second. That Sat thought- 'May I be many' and as a result of that Sat itself involved in to manifold world."[4]

This is 'Tattvam asi.' Prof. Sharma in order to clarify this theory writes-

'This teaching blends the subject with object, the indubitable with the infinite, the microcosm with the macrocosm, the self with the not-self. None of them can be taken as independent and separate. But they are relative terms and like two sides of the same coin, both are manifestations of the same sat."

Brahman being observed from one angle is indubitable, microcosm and self while from another angle it is infinite, macrocosm and not-self. It means Brahman is known relatively.

Moreover in the Srimadbhagavadagita, Srikrishna, while instructing Arjuna, has introduced Him self as:[5]

"Visau, Sorya, Marici, Candrama, Samaveda, Indra, Mana (Mind), Cetanta (Consciousness) sankara, Kubera, Agni, Sumeru, Bahaspati, Svamikartika, Samudra (Sea), Omkara, Japayajaa, Himalaya, Pipala, Naradamuni,Citrartha, Kapilamuni, Ucchaisrava (Horse), Airavata (Elephant), King, Vajra, Kamadhenu (Cow), Kamadeva, Vasuki, Seianaga, Vruda, Aryama (Ancestor), Yamaraja, Prahalada, Samaya (Time), Mcgaraja (Lion), Garuda, Aham, Vayu, Rama, Magaramaccha, Bhagirathi, Beginning of the word, End of the world, Brahmavidya, Vada, akara, Dvadve-Samasa, Mahakala, Mrtyu, Cause of origin, kirti, Sri, Vak, Smrti, Medha, Dhrti, Kiama, Bchatama, Gaytri, Vasanta, Influence of the inflective persons, Vijaya, Niicaya (Determination), Sattvika Bhava, Dhananjaya, iukracarya, Daada, Niti, Mauna, Tattvajaana, Cause of creation of all mobile and immobile.

These all introduction are relatives. Srikrishna has introduced Himself from different angles:

When Krishna says - 'I am Samaveda among Vedas, means from the viewpoint of Vedas He is Samaveda.

When He says - 'I am Indra among gods.' It means from the viewpoint of gods He is Indra.

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When He says - 'I am Sankara' among eleven Rudras', it means from the viewpoint of Rudras He is Sankara.

When He says - 'I am Kamdhenu among Cow', it means from the point of view Cow He is Kamdhenu.

When He says - 'I am prahalada among giants', it means from the viewpoint of giants He is Prahalada.

When He says - 'I am Mrigaraja among animals, it means from the viewpoint of animals He is Mrigaraja'.

These introductions given from the different angles prove the acceptance of relativity in the Vedic philosophy.

In the Jaina philosophy ultimate reality has been introduced as Tattva, Sat, Vastu, Padartha, Dravya etc. It has been defined as:

Anantadharmatmakam Vastu.[6]

Anantadharmatmakameva tattvam.

A thing has got innumerable characteristics. Every atom or every soul has infinite aspects of its own. In all infinite characteristics some are positive and some are negative. Being combined all becomes infinite. A vastu or substance has some characteristics positive and many characteristics negative. In order to have a complete knowledge of a thing one should know its all-positive and negative aspects. Suppose a man has a pencil in his hand but other person near him says that it is pen not pencil. Then how can it be decided that a thing in the hand of that person is a pencil or a pen.

The third person who knows the negation between pencil and pen can decide whether it is pencil or pen? In this way a thing has negation with all other things in this world except itself. Thus positive aspects in a thing and negation aspects in other things makes innumerable characteristics. It is very difficult to know a thing fully. Every person claim very wrongly that he possesses the true and complete knowledge about a thing while others have false and incomplete knowledge. There is a famous story about some blind men and their knowledge about an elephant, which is know as Adhagajanaya.

Once some blind fellow made up their mind to have knowledge about elephant. They went to an elephant and by touching that they achieved knowledge about elephant. After being asked they expressed their knowledge about elephant in the following way:

1. The blind person who had touched the leg of elephant said that elephant was like pillar.

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2. The blind person who had touched the tail of elephant said that elephant was like a rope.
3. The blind person who had touched the ears of elephant, said that elephant was like a winnower.

In this way they expressed their incomplete knowledge as complete knowledge. What to talk of blind person even a man having eyes does the same thing. He claims his knowledge, which is partly right as a fully right knowledge.

The Jaina philosophers assert that all have right knowledge but in their own limitation. None of ordinary persons can have full knowledge about a thing. Because from infinites characteristics of a thing a man knows ten or twenty or thirty and another man knows some other ten or twenty or thirty. So, both have right knowledge about a thing from their own angles. All have relative knowledge. This theory of relative knowledge has been named as Anekantavada.

But question arises that how this relative knowledge can be expressed? So Jainism has introduced 'Syadvada'. When a person adds 'syat' with his expression, his expression is considered as limited, incomplete and relative. By this expression he does not claim himself as right and others as wrong. So, this is the correct way for expressing the relative knowledge. Except omniscient or kevali no body can have a complete knowledge about a thing.

So according to the Jaina philosophy the knowledge of an ordinary person is always relative. Thus theory of relativity is established. But in the theory of epistemology of Jainism a stage come which accepts the absolutes also. In the Jaina epistemology there has been presented five types of knowledge.

1. Matijnana (Sensory and Intellectual knowledge)
2. Srutajnana (Scriptural knowledge)
3. Avadhijnana (Clairvoyance)
4. Manahparyayajnana (Telepathy)
5. Kevaljnana (Omniscience)

Among these five types of knowledge one can have at a time two, three or four types of knowledge in the following way:

Two types of knowledge - Mati and Sruta

Three types of knowledge - Mati, srut and Avadhi or Mati, Srut and Manahparyava

Four types of knowledge - Mati, Srut, Avadhi and Manahparyava

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The five types of knowledge cannot be attained by an ordinary person. The fifth type of knowledge is the Kevaljnana which is obtained by the omniscient and when omniscience is obtained all other types of knowledge merge into that. So the Kevaljnana is the only knowledge, which has neither types nor limitation. It is Kevala and absolute. In this way introducing Kevaljnana the Jaina philosophy accepts the absolute.

Moreover in the Acarabgasotra it has been propounded.

Je ega janai se savva janai.

Je savvam janai se egam janai.[7]

The same thing has been presented in the following Sloka:

Eko bhavah sarvtha yena drstah sarve bhavah sarvatha tena drstah

Savve bhavah sarvatha yena drstah eko bhavah sarvtha tena drsta.[8]

A man, who knows a thing in its all aspects, knows all things in their all aspects. In the same way a man who knows all things in their all aspects, knows a thing in its all aspects. So here theory of non-dual (Advaita) has been accepted. The thing which is non-duel is also absolute (Nirpeksa) otherwise it cannot be non-duel.

In this way it is proved that both Vedic philosophy and the Jaina philosophy are absolutistic as well as relativistic.

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Chapter-10

Science and Sprituality

—SHAILENDRA DHADHA

Dr. Sohan Raj Tater is a versatile man. By profession, he is Engineer and by temperament he is a spiritual man. Very few know that at very young age he took a vow of celibacy. He is doing a yeoman service to mankind by helping poor to stand on his own.

Science is a very broad term like spirituality and both have many different meanings although science today generally means modern science which is based on conceptualization and experimentation. Similarly spirituality is generally associated with certain beliefs in soul and after life and a few practices of narrowed down religions.

From the beginning man wondered about the nature in which he was thrown unasked and of which he was a part. The nature intimidated him and also lured him. He was as unsure about his place in the nature as about the greatness , eternity and complexity of nature. He was like a small child lost in a new city . At the same time man was the first living being who had a feel of nature , who can sense the might of nature , who can think about his own future and who can reflect on the reality of all things. Also man had two dimensions to explore – inner and outer.The inner contained the seed of spirituality whereas the outer was a call for explorative science.The starting point of both science and spirituality was man's curiosity and his reflective nature. Man wanted to understand the world he inhabited and his own nature. In both the cases , it was a search of knowledge.

So for the earliest people there was not much distinction between science and spirituality. They had a freshness of approach and were not yet conditioned like the

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modern man. This is what we find in earliest human literature e.g. Vedas etc. Another important thing to understand was that the earliest man soon reached to the peak of spirituality because it was very easy for him to go inside and dwell there. So we had many enlightened persons like Rishabdeva , Shiva and many more. There were many saints and few scientists. Organised religions were not there and specialization (Priestcraft) was yet to be developed. Today the situation is opposite ; there are thousands of scientists and very few saints.

Today even spirituality has to prove itself scientifically which is nonsense but a prevalent practice. Today spirituality should have the stamp of "scientific." Also today science means the science of Newton , Farady, Maxwell , Einstien. Other ways and means to explore reality are unacceptable which unfortunately is a very conservative attitude of modern science. For many so called wise thinkers philosophy has become a matter of laughter because for them science is there god. However, philosophy is , was and will always remain the base of both science and spirituality. People like J. Krishnamurti and Osho rejected philosophy whereas throughout their lives what they taught was nothing but philosophy. In my view , science , philosophy and spirituality together can only give us a complete understanding of our world. True science and true religion have no conflict. A truly intelligent person will have the highest level of understanding of both science and spirituality.

If science attempts to remove the darkenss of human mind so does spirituality. If science is against superstition so is spirituality. If science wants to extend the shores of human existence so desires spirituality. If science aims to make human living more comfortable, more blissful same is the goal of spirituality. So what is the conflict between the two ? Actually there is no conflict between the two. The problem is somewhere else. The problem is partisan thinking and partisan thinkers. Fortunately, today there are millions who are both scientific and spiritual.

Science and spirituality both are great forces put in the hands of man by the nature. Man has to use these forces wisely. And there is no compulsion from nature that you should be spiritual or scientific. A man can happily live without anything to do with science or spirituality. There are people who believe in science alone and there are people who believe in spirituality alone. One can always choose his way of living. If one wants to remain in darkness he can, nobody can force him to move in light. It is his choice and he is free to exercise his choice. It is like a person who wears clothes but not shoes and then there are those who wear only shoes and not clothes. And then there is one who wears both clothes and shoe and also a cap. Similarly a person who wants to live totally will enjoy not only both science and spirituality but also philosophy.

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First let us look at what is science and how it progressed in last few centuries briefly.

Science is a body of empirical, theoretical, and practical knowledge about the natural world, produced by researchers making use of scientific methods, which emphasize the observation, explanation, and prediction of real world phenomena by experiment.

While empirical investigations of the natural world have been described since classical antiquity (for example, by Thales, Aristotle, and others), and scientific methods have been employed since the Middle Ages (for example, by Ibn al-Haytham, Abû Rayhan al-Bîrûnî and Roger Bacon), the dawn of modern science is generally traced back to the early modern period, during what is known as the Scientific Revolution that took place in 16th and 17th century Europe. Nicolaus Copernicus revived the heliocentric model of the solar system described by Aristarchus of Samos. This was followed by the first known model of planetary motion given by Kepler in the early 17th century, which proposed that the planets follow elliptical orbits, with the Sun at one focus of the ellipse.

Galileo ("Father of Modern Physics") also made use of experiments to validate physical theories, a key element of the scientific method. In 1687, Isaac Newton published the Principia Mathematica, detailing two comprehensive and successful physical theories: Newton's laws of motion, which led to classical mechanics; and Newton's Law of Gravitation, which describes the fundamental force of gravity. The behavior of electricity and magnetism was studied by Faraday, Ohm, and others during the early 19th century. These studies led to the unification of the two phenomena into a single theory of electromagnetism, by Maxwell (known as Maxwell's equations).

The beginning of the 20th century brought the start of a revolution in physics. The long-held theories of Newton were shown not to be correct in all circumstances. Beginning in 1900, Max Planck, Albert Einstein, Niels Bohr and others developed quantum theories to explain various anomalous experimental results, by introducing discrete energy levels. Not only did quantum mechanics show that the laws of motion did not hold on small scales, but even more disturbingly, the theory of general relativity, proposed by Einstein in 1915, showed that the fixed background of spacetime, on which both Newtonian mechanics and special relativity depended, could not exist. In 1925, Werner Heisenberg and Erwin Schrödinger formulated quantum mechanics, which explained the preceding quantum theories. The observation by Edwin Hubble in 1929 that the speed at which galaxies recede positively correlates with their distance, led to the understanding that the universe is expanding, and the formulation of the Big Bang theory by Georges Lemaître. Further developments took place during World War II, which led to the practical application of radar and the development and use of the atomic bomb.

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Since the scientific revolution, the relationship of science to religion and spirituality has developed in complex ways. Historian John Hedley Brooke describes wide variations: "the natural sciences have been invested with religious meaning, with antireligious implications and, in many contexts, with no religious significance at all." The popular notion of antagonisms between science and religion has historically originated with "thinkers with a social or political axe to grind" rather than with the natural philosophers themselves. Though physical and biological scientists today avoid supernatural explanations to describe reality, many scientists continue to consider science and spirituality to be complementary, not contradictory. Neuroscientists are trying to learn more about how the brain functions during reported spiritual experiences.

During the twentieth century the relationship between science and spirituality has been influenced both by Freudian psychology, which has accentuated the boundaries between the two areas by accentuating individualism and secularism, and by developments in particle physics, which reopened the debate about complementarity between scientific and religious discourse and rekindled for many an interest in holistic conceptions of reality. These holistic conceptions were championed by New Age spiritualists in a type of quantum mysticism that they claim justifies their spiritual beliefs, though quantum physicists themselves on the whole reject such attempts as being pseudoscientific.

There is nothing like the history of spirituality because it is based on subjective experiences. Great spiritual truths were proclaimed even before the upanishadic age and they cannot be altered. Most of the people are familiar with the advancement of spirituality so we need not to go in details of it here.

We can say both science and spirituality are the search for truth. One is the search for the truths of the physical world; the other the search for the truth of the nature of consciousness. As such there is no conflict between them. For the same reason, there is currently little meeting between the two either. The current scientifc paradigm does not include consciousness or mind as a fundamental reality, but seeks to explain everything in physical terms. Western science has now looked out to the edges of the Universe, back in time to the beginning of creation, and down into the sub-atomic structure of matter; and it finds no place, nor need, for God. But this is because it has not yet included the inner realm of mind in its scope. When science explores mind as fully as it has explored space, time and matter, it will create a new worldview, one that includes spirituality.

A doctor of nuclear medicine and an assistant professor at Penn, **Newberg** also has co-written three books on the science-spirituality relationship.Newberg's center has a multidisciplinary team of Penn researchers exploring the relationship between the brain

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and spirituality from biological, psychological, social and ideological viewpoints. It is bringing together some 20 experts from fields including medicine, pastoral care, religious studies, social work and bioethics.

"The brain is a believing machine because it has to be," Newberg said. "Beliefs affect every part of our lives. They make us who we are. They are the essence of our being." Spirituality and belief don't have to equate to religious faith, Newberg said. The feelings of enlightenment and well-being some derive from religion can come to others through from artistic expression, nonreligious meditation, watching a beautiful sunset or listening to stirring music.

"Atheists have belief systems, too," Newberg said.

In one study, Newberg and colleagues used imaging technology to look at the brains of Pentecostal Christians speaking in tongues — known scientifically as glossolalia — then looked at their brains when they were singing gospel music. They found that those practicing glossolalia showed decreased activity in the brain's language center, compared with the singing group. The imaging results are suggestive of people's description that they do not have control of their own speech when speaking in tongues. Newberg said scientists believe that speech is taken over by another part of the brain during glossolalia, but did not find it during the study.

Other recent studies looked at the brains of Tibetan Buddhists in meditation and Franciscan nuns in prayer, then compared the results to their baseline brain activity levels. Among other changes, both groups showed decreased activity in the parts of the brain that have to do with sense of self and spatial orientation — which suggests the description of oneness with God, of transcendence sometimes experienced in meditation or prayer. Prayer and meditation also increase levels of dopamine, often referred to as the brain's pleasure hormone.

"The mind and the body are the flip side of the same coin," said Dr. Daniel Monti, head of Thomas Jefferson University Hospital's integrated medicine center. "Now we know some of the mechanisms by which that occurs, and it's becoming better and better understood." The integrated medicine center teaches patients with cancer, chronic pain and other ailments to work things like meditation and proper diet into their conventional therapy, Monti said. Such thinking seemed "fringy" to many people a decade ago, but it is becoming widely accepted by the medical community and patients, he said.

"Now there's the recognition that a truly effective treatment plan is not just giving a pill," he said. "We need to look at how to help a person adjust to a different lifestyle in

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addition to taking a pill." Not many imaging studies have yet been done that look at changes in the brain's blood flow because technology has only within the past decade become sophisticated enough to study the brain in this way, Newberg said. An increase in blood flow to certain parts of the brain means increased activity in those areas. Newberg is currently studying how the brains of novice yoga practitioners change as they become more adept, and whether meditation can improve cognitive impairment in people with mild dementia or early Alzheimer's disease."The sky's the limit as far as the things we can study," he said.

The renowned physicist and author of 'Tao of Physics' **Fritjof Capra** says," the mechanistic world view of classical physics is useful for the description of the kind of physical phenomenon we encounter in our everyday life and thus appropriate for dealing with our daily enviorenment, and it has also proved extremely successful basis for technology. It is inadequate, however, for the description of physical phenomenon in the submicroscopic realm. Opposed to the mechanistic conception of the world is the view of the mystics which may be epitomised by the word 'organic', as it regards all phenomenon in the universe as integral parts of an inseparable whole. This world view emerges from meditative states of consciousness. In everyday life, then both the mechanistic and the organic views of the universe are valid and useful; the one for science and technology, the other for a balanced and fulfilled spiritual life.

Physics in the twentieth century has shown that the concepts of the organic world view, although of little value for science and technology on the human scale, become extremely useful at the atomic and subatomic level. The organic world view, therefore seems to be more fundamental than the mechanistic. The classical physics, which is based on the latter, can be derived from quantum theory, which implies the former, whereas the reverse is not possible.

Methods of both the physicist and the mystic are thoroughly empirical. Physicists derive their knowledge from experiments, mystics from meditative insights. Both are observations, and in both fields these observations are acknowledged as the only source of knowledge. The object of observation is different in both the cases. The mytic looks within and explores his or her consciousness whereas the physicist begins his inquiry into the essential nature of thinks by studying the material world. A further similarity between the ways of the physicist and mystic in the fact that their observations take place in the realms which are inaccessible to the ordinary senses."

Rene Weber, a noted thinker, in her Dialogues with Sages and Scientists, maintains that both the scientist and the mystic seek unity in the universe or reality. "A parallel

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principle derives both science and mysticism — the assumption that unity lies at the heart of our world and that it can be discovered and experienced by man." While the scientist, according to her, approaches the question of unity through his scientific method and reasoning, the mystic approaches it through self-knowledge. While the methodology of science is quantitative and mathematical, the methodology of mysticism is meditational. Weber admits, however, that there are other differences between science and mysticism: scientific method is cognitive and analytical; it studies the universe piecemeal. It claims its results to be objective and value free. The mystic's unity is experiential — it is union with the infinite (for instance, the "Thou art that" of the Upanishads). While the scientist seeks to unify, he leaves himself out of this "equation", in spite of the fact that in quantum mechanics the observer and the observed are "admitted to constitute a unit." According to Weber, the scientific community has not yet caught up with the full meaning of this declaration.

Again I am quoting former IIT Professor **P. Krishna** with a few changes: If we look at the origins, we find that both quests have originated out of human inquisitiveness. We human beings want to inquire into surrounding, into what is happening within and around us. We want to observe in order to find out. If we ask the question, " Why are we inquisitive?", there is no answer. It is not always for a purpose. We are inquisitive by nature. The purpose is a by-product , it is not the reason for science. The scientific quest was there much before any technology developed. We were inquiring into why the sky is blue? , why the sun rises and sets? , why trees grow?, why there are so many species around us?, why eclipses occur? and all that, much before any technology came into being.

In the same way questions like – who am I?, What is the purpose of life ?, Why is there so much conflict and violence within me?, Is it possible to come upon some kind of order within my consciousness?, What is death?, Is there something beyond death? – are all questions in the field of spirituality. There were great inquirers who came upon a certain truth in their consciousness, who came upon certain order. Most of such inquirers came upon the same answers – There is a life beyond death, there is a reality greater than all which may be called god , Spiritual liberation is possible and good conduct and inner piousness leads to great bliss. If science depends on the repeatability of results of its experiments as a proof of truth of its hypotheses ,the same repeatability of results can be seen with those people who experimented on their own consciousness.There had beeb millions of such inquirers like Buddha , Mahaveera and Kabir.

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Why is that the scientific quest has developed so much but when it comes to the understanding of ourselves , of coming upon some kind of order in our consciousness, mankind as a whole has been an utter failure? Barring perhaps a handful of people like the Buddha or the Christ , who might have come upon it for themselves , the rest of the people have not really come upon it.

The reason that the scientific quest has developed so much is because the observer is separate from the observed and also because it is additive in nature. What Newton discovered you don't have to discover it again , you can move onwards. But what The Buddha discovered each one of has to rediscover it in himself. Spiritual truth is self realized.

Again scientific discoveries are made not without the paramount role of unconscious mind and intuition and insights.Insights comes to both the scientist and the spiritualist.

Actually , both the spiritual and scientific quests are two complementary inquiries into reality.Any feeling of antagonism between them is a product of a narrow vision. Science deals with what is measurable ; religion is the quest for discovering and understanding the immeasureable. A scientist is not intelligent if he denies the existence of the immeasurable.There is nothing like anti – science but there is a lot that is beyond science. The two quests have to go hand in hand.Human understanding is incomplete it covers both aspects of reality: matter and consciousness. And why limit existence to matter and consciousness just because that is all what we know. We should remain open to possibilities of other dimensions of reality with something much greater than consciousness.

Conclusion

A lover of truth will utilize both the approaches to reality i.e. science and spirituality to understand truth. When there is no conflict between arts and sports, kitchen work and gardening why there should be any conflict between science and spirituality. Both of them together enriches our life.

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Chapter-11

Thoughts on Synthesis of Science and Spirituality

—YAMINI SAHAY

"There can never be any real opposition between religion and science; for one is the complement of other."
—**Max Planck**

"Our science – Greek science – is based on objectification. But I do believe that this is precisely the point where our present way of thinking does need to be amended, perhaps by a bit of blood – transfusion from Eastern thought" —**Erwin Schrudinger**

Professor Sohan Raj Tater is a philosopher and dedicated his life in spreading Jainism in academic circle. Dr. Tater has felt the necessity of an education which intermingled science with spirituality. Such an education can bring problems like terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other. I have been known to Dr. Tater since at least five years and find his thoughts are great contribution to the enrichment of society.

It has become quite clear to all thinking persons that the importance of scientific enterprises and of religious wisdom will remain inseparable in man's journey for the search of ultimate meaning and purpose of life. One can analyze that science and technology provide external happiness, whereas internal happiness and mental satisfaction are provided by religious or spiritual knowledge. Thus, a great scientist can also be highly religious and a religious leader can also be a great contributor to science. Both of these dimensions of life are complementary to one another. Also there are many mysteries of nature that cannot be solved by the rational scientific approach alone. More and more scientists are realizing the limitations of the rational logical approach and the need to transcend logic in the search of knowledge. In this regard mystical insight may help to comprehend certain realms of reality not accessible by logic. Thus, in this sense also science and spirituality/religion are complementary to each other.

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For a synthesis between science and spirituality, there are many common grounds that can be explored. In an epistemological sense, science and religion are broadly similar. For example, faith is indispensable in both. It is an essential component of human life and we cannot claim ourselves to be free from it in any of our endeavours including those in science and religion. Scientific and spiritual paths are like two streams of the creative human mind. In the Bhagvadgita (3.3), Lord Krishna says. "O sinless Arjuna, I have already explained that there are two classes of men who try to realize the self. Some are inclined to the process of empirical philosophical speculation, and others to the process of devotional service." In a deeper sense, both scientists and spiritualists are engaged in search for the ultimate meaning of life and universe.

The scientific path tries to explain the nature of reality within rationality, whereas the religious or spiritual path does so within and beyond rationality. However, there is a common principle found in both which is called "faith". For example, a scientist plans to set up an experiment; he has already mapped out within his mind how he will tackle the problem before him. Out of several possibilities he will select one and perform that experiment in which he has the greatest faith. In the religious context this would correspond to the faith that such an idea or vision has come to his mind by the mercy of the Supreme Lord.

In another example, someone may say that he believes in the Darwinian evolutionary model of life or the Big-Bang model of the creation of the universe. That too, in his chosen faith. After all, there is no final and definite scientific rationale for these theories or speculations, nor can they be verified by experimentation. On the other hand, someone may else may have genuine faith that life and the universe are products of an all-powerful and all-knowing God.

A third example shows that faith is a natural quality of the human mind and is the main driving energy behind all human activities. Whenever we board an aeroplane, or even a bus, whether we are scientists or spiritualists/religionists, we are "blindly" putting our faith in the pilot or driver, in the engineers involved, and the aeroplane or vehicle itself. Generally, we do not personally check the safety conditions in detail but assume that the operators have some dependable maintenance system in place. Without a certain degree of trust or faith, we could become too fearful to even board a bus. So, faith is a reality, we all live with in daily circumstances. The real question lies in where we choose to put our faith and more fundamentally the authenticity or validity of the source or knowledge upon which we base that decision. Ultimately the test of faith lies in seeing or experiencing whether the desired result is obtained or not as predicted. In the case of the example of the bus or aeroplane, we would never know the result if we chose to never get board. The act of placing our so called blind faith could be justified if we obtain the result of arriving at our desired destination.

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Faith has been defined by Srila Prabhupada in his purport of the Bhagvad gita (2.41) as "unflinching trust in something sublimes". In other words, the source in which I put my faith must be convincing to me and it should be authorize. For e.g., the authority of the loving mother to the question, "Who is my father?" is genuine and sublime. I do not demand a D.N.A. test.

One of the main requirements to advance in specialized knowledge of a particular field, be it scientific or spiritual, is to put one's trust in the authenticity of the source. The act of putting our "faith" can be verified objectively by the results achieved, although the intricacies involve in the process may lie beyond our ability to comprehend; in Sanskrit, this is called "Phalena Parecijate", which means literally, that we can test the nature of a tree, by seeing what type of food it produced, in this way the result of our actions will indicate the nature of the faith we put in our daily life. We can experience that getting the desired result of faith in God is a practical reality. This can be termed as applied spiritual technology.

It appears, therefore, that genuine faith may bring us some understanding about the relationship between science and religion/spirituality. Too often in the past we have experienced that person educated in science tend to dismiss all too quickly thinks religious as being merely unverifiable. "Faith" or "Belief" without acknowledging that such things also exist acceptably in scientific study, such as mathematical axioms and physical theories. The idea that everything in universe, including life, is completely mechanical has become the dogma of today's science. However, it is ironic to note that although their paradigm has no scope for anything none – empirical till these same scientist put faith in physical laws. Spiritualists go one step further. They also have faiths that the physical laws are created by the Supreme Being.

Those who put all there faith in observable empirical data should realize that this procedure has two inherent limitations. In the first place, our senses are limited in there ranges of perception, and are also prone to error and illusion. Secondly, many phenomena exist that are inconceivable to our limited mind. For e.g. we do not have a scientific basis for mechanism to explain how a mother has such an intense love and affection for our child. We take it for granted. We also do not know how a surgical incision is healed. Therefore, when we restrict ourselves to that which is observable and conceivable only, we are leaving out a great portion of reality. Consciousness, the soul and the mind for instance, cannot be seen directly, but they are real. The great Vaisnava philosopher Srila Jiva Goswami advises that we should acknowledge the existence of achintyasakti, or inconceivable potencies. Faith beyond reason is therefore, an important part of reality and this principle is a commonality between science and spirituality and the acknowledgement of this can bring them together.

We are presently at a very momentous juncture of the twilight of the twentieth century and the dawn of the twenty first century. We have witnessed a tremendous

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growth of science and technology and is entry into almost every spear of human activities, especially the amazing advancement in information technology and communications. The influence of science on the mind of the younger generations has become overwhelming. Millions of young students throughout the world are misdirected towards an entirely materialistic and reductionistic understanding of the world. In this paradigm, life is considered to be nothing more than a product of the interactions of material particles, small and large. This idea has been accepted and thought as if it were an unquestionable fact. Although actually it is merely a theory that cannot stand the test of true scientific analysis. Darwinian and neo-Darwinian models of life, such as the chemical evolutionary model, have been very blindly popular in the twentieth century, but they are all entirely based on materialism. There is a total neglect of the inclusion of divine or spiritual elements in such models. Such thinking patterns, unknowingly planted in the subconscious mind of innocent students by teacher who are unaware of spiritual science, erode the sense of values and morality in human society and hence bring about even more decadence and loss of culture and graciousness in our youth.

Science has progressed to a point where scientists have begun to realize that all though science may produce many magical things, it does have it limitations and cannot provide solutions to all of man-kind's problems as had been boldly claimed all too often in the past. In fact, we see today that some of the world's worst problems stemmed directly or indirectly from the so called advancements in science. For e.g. deforestation, excessive use of natural resources and pollution from industrial and nuclear waste have caused environmental hazards and climatic changes such as global warming and the greenhouse effect and thereby adversely affecting all life forms.

In this connection, I would like to quote from a historic document entitled, "Preserving and Cherishing the Earth- An Appeal for Joint Commitment in Science and Religion". Headed by the well known cosmologists Carl Sagan, more than thirty leading scientists from around the world, including a number of Nobel laureates, made a sincere appeal to all the religious leaders of the world. A part of this appeal says: "We are now threatened by self-inflicted, swiftly moving environmental alterations about whose long-term biological and ecological consequences we are still painfully ignorant- depletion of the protecting ozone layer; a global warming unprecedented in the last one hundred fifty millennia; the obliteration of an acre of forest every second; the rapid fire extinction of species; and the prospect of a global nuclear war that would put at risk most of the population of the Earth. There may well be such other dangers of which, in our ignorance, we are still unaware. Individually, and cumulatively they represent a trap being set for the human species, a trap we are setting for ourselves. However principled and lofty (or naive and short sighted) the justifications may have been for the activities that brought forth these dangers, separately and together they now imperil our species and many

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others. We are close to committing- many would argue we are already committing- what in religious language is sometimes called Crimes against Creation."

"Problems of such magnitude, and solutions demanding so broad a perspective, must be recognized from the outset as having a religious as well as scientific dimension. Mindful of our common responsibilities, the scientists- many of them long engaged in the environmental crisis- urgently appeal to the world religious community to commit, in word and deed, and as boldly as is required, to preserve the environment of the Earth".[1]

Two hundred and seventy well known spiritual leaders from eighty three countries responded to and signed the appeal and presented it at the Moscow meeting of the Global Forum of Spiritual and Parliamentary Leaders, held on January 15 to 19, 1990. This I believe makes it very apparent to all of us that there is indeed a great need for synthesis between science and spirituality/ religion because by working together they can bring about the greatest good for human kind.

Srila Prabhupad felt very strongly that there is a big gap in modern education, especially in the teaching of the sciences. He pointed out that all though there are many different departments of study and research in the numerous prestigious universities of the world, there is not a single department that is dedicated to the scientific study of the spirit soul. According to Vedic Wisdom the study of the nature of life and consciousness, or in other words the study of the soul constitutes the most important aspect of knowledge without which all our other knowledge remains incomplete. If spirituality is included within the academic curricula then education would be more meaningful enriching the desired goal of happiness.

We also see that throughout the world today many thoughtful persons are concerned about morality, ethics and quality of life in general. In many parts of the world, concerned leaders are organizing conferences and meetings for generating global ethics an d global peace and harmony, Therefore, all these efforts suggest that we have to bring in the study of spirituality and religion within science and vice versa. It seems therefore that there is a great need to review science and education especially the study of life sciences.

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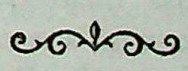

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Chapter-12

Scientific Awareness of Reincarnation : Basis for Universal Religion

—ANIRUDH KUMAR SATSANGI

Prof Sohan Raj Tater, a man of extraordinary achievements and Former Vice Chancellor of Singhania University is also one of seekers of truth and a leading example of that genre of people who are both scientific and spiritual. Science is his academic background and engineering his profession. As an Engineer he worked relentlessly for the upliftment of society and wellbeing of citizens. Born with the heart of a sadhu he is naturally inclined towards spirituality and with open mind he deleved deeply into the meaning of true spirituality. He indeed is a champion of yoga, philosophy and education.Because of his massive contribution to society it will always remain indebted to him. My acquaintance with Dr.Tater is new but because of the first impression he made on me I told him, "You are not a man but a superman because only a superman can achieve so much in such a short human life span."

According to Dr. Granville Dharmawardena of Colombo University reincarnation may be defined as the re-embodiment of an immaterial part of a person after a short or a long interval after death, in a new body whence it proceeds to lead a new life in the new body more or less unconscious of its past existences, but containing within itself the "essence" of the results of its past lives, which experience goes to make up its new character or personality. In the seventeenth century Rene Descartes divided everything in the universe into two realms as "Res extensa" (matter) and "Res cogitans" (mind). Gathering knowledge within the realm of Res extensa was called science and the phenomenon of reincarnation got pushed into the other realm Res cogitans which was not considered suitable for scientific probing. Science developed in the framework of Res extensa is known as "Classical science". Classical science had tremendous material achievements

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because it helped all round growth of technology which brought about prosperity to mankind. The air of frame work of Classical Science was blown out by Henry Becquerel in 1896 by the discovery of Radioactivity. The discovery of Theory of Relativity by Albert Einstein in early 20th Century gave it further blow. The advent of Quantum theory and the uncertainty principle did the rest. It is significant to note that Einstein's discovery fall entirely within the frame work of Res cogitans as it did not involve any experiments or measurements. Gravitation Force Theory of Newton is also an example of such observation and intuition work involving no experiments and measurements.

Modern science enhanced man's knowledge surpassing the restrictions imposed by the five senses and took us to hidden areas of nature and profound changes had been introduced in procedures of science. Our ability to understand everything by way of perceptible mental pictures is reduced and it became necessary to imagine models with components which behaved in ways that had no counterparts at all in the world familiar to us. In most cases mechanisms involved in these models not only are imperceptible but also consist of elements that operate in ways never known in the world that we actually experience throughsensory inputs. Modern science tied up the two realms, Res extensa and Res cogitans and made us to understand that they are not independent and cannot becompletely studied independently. Within the establishment of modern science some of the aspects of nature that did not strictly adhere to the realm of Res extensa, which were therefore earlier condemned as unbecoming of scientists to talk about have become respectable.

Reincarnation falls into this category reincarnation is a very old belief and a large fraction of the world population believes it. For example Rene Descartes' statement "What I have said is sufficient to show clearly enough that the extinction of the mind does not follow from the corruption of the body and also to give men the hope of another life after death" in 1641 confirms his belief in reincarnation. About 20 percent of those in the western world whose religions shun reincarnation nevertheless believe it. According to opinion polls this percentage is rising.

Lisa Miller, Religion Editor of newsweek says that Americans are becoming more Hindus. According to 2008 Harris Poll 24% of Americans say they believe in reincarnation Steven J Rosen writes in The reincarnation controversy, Uncovering the Truth in world religions (New Age Books) that belief in reincarnation allows us to see ourselves as architects of our own future. Rosen raises certain queries,' what is it that reincarnates from one body to another? Is it the soul? the mind? the intellect? To understand this we should suggest answer to these questions. We all know that there are four fundamental forces in the universe viz., gravitation force, electromagnetic force, weak nuclear force and strong nuclear force.

I have written a paper entitled 'Gravitation Force is the ultimatecreator' and presented it at the 1st International conference on revival of traditional Yoga held in Lonavla yoga

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institute, Lonavla in January 2006. In this paper I have defined soul (individual consciousness), mind and body. According to this every point of action of gravitational force Field is individual consciousness or soul, electromagnetic force as the force of mind and weak and strong nuclearforce as the gross material force which constitute physical frame of body.Consciousness is all intelligent and pervades everywhere. Although all other remaining three forces are also intelligent but they are subordinate to Gravitational Force. This description will help to understand 'what is it that reincarnates from one body to another.

According to Buddhism this is not the supreme atman or soul that ties one life to another, instead it talks about past lives as evolvement of consciousness, emergence of a new personality from the same stream of consciousness. Contrary to popular belief, reincarnation is not an exclusively eastern notion but that has flourished in cultures around the world. It is still an integral part of some sects of the Jewish tradition; Kabbalistic Jewish wisdom tradition has reincarnation ideas embedded in it one way or another. Reincarnation is mentioned in numerous places throughout the classical texts of Jewish mysticism. "As long as a person is unsuccessful in his purpose in this world, the holy one, blessed be he, uproots him and replants him over and over again". (Zohar I 186b)

Gnostic and Early Christians also believed in reincarnation; only later on church removed all such texts and blended those heretics. History records that early Emperor Justinian in 545 A.D. was able to apply the full power of Rome and his authority to stop the belief in reincarnation. However, the Bible contain no condemnation of the principle of reincarnation, and in fact, when Christ was asked when Elijah would return, He answered that Elijah had returned, referring to John the Baptist. At one place it is also mentioned, "I tell you the truth, no one can see the kingdom of God unless he is born again" (John 3:3).

Sakina Yusuf Khan writes in an article a night of forgiveness published in The speaking tree: "It (Shab-e-Barat) is also a festival associated with the dead. It is believed that the souls of the dead are set free on this night to visit their relatives." What this indicates? This is a belief in reincarnation, of course in subtle body.

Unaccomplished activities of past lives are also one of the causes for reincarnation. Some of us reincarnate to complete the unfinished tasks of previous birth. This is evident from my own story of reincarnation: "My most Revered Guru of my previous life his holiness Maharaj sahab, 3rd spiritual head or radhasoami faith had revealed this secret to me during trance like state of mine. This was sort of revelation. He told me, "Tum sarkar sahab ho" (You are sarkar sahab). Sarkar sahab was one of the most beloved disciple of his holiness Maharj sahab. Sarkar sahab later on became fourth spiritual head of radhasoami faith.

Since I don't have any direct realization of it, so I can not claim the extent of its correctness. But it seems to be correct. During my previous birth I wanted to sing the

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song of 'Infinite' (Agam Geet yeh gawan chahoon tumhri mauj nihara, mauj hoi to satguru soami karoon supanth vichara) but I could not do so then since I had to leave the mortal frame at a very early age. But through the unbounded grace and Mercy of my most Revered Guru that desire of my past birth is being fulfilled now."

I am one the chief expounder and supporter of gravitation force theory of God. This is most scientific and secular theory of God. This is the theory of Universal religion. I have given higher theory of everything. Sometimes back I posted this as comments to a blog on: 'Fighting of the cause of Allah by governing a smart Mathematics based on Islamic teology' by Rohedi of Rohedi Laboratories, Indonesia. Rohedi termed my higher theory of everything more wonderful than which has been developed by Stephen Hawking. Some details are quoted below: rohedi @anirudh kumar satsangi

Congratulation you have develop the higher theory of everything more wonderful than which has been developed by Stephen Hawking. Hopefully your some views for being considered for unified field theory are recognized by International science community, hence I soon read the fundamental aspect proposed by you. I have posted my comments to the blog of Syed K. Mirza on evolutionary science vs. creation theory, and Intellectual hypocrisy. Syed Mirza seems to be a very liberal muslim. Responded to my comments as mentioned below."Many thanks for your very high thought explanations of God. You said: "Hence it can be assumed that the current of chaitanya (consciousness) and gravitational wave are the two names of the same supreme essence (seed) which has brought forth the entire creation. Hence it can be assumed that the source of current of consciousness and gravitational wave is the same i.e. God or ultimate creator.

(i) gravitation force is the ultimate creator, source of gravitational wave is God"

Whatever you call it, God is no living God of any religion. yes, when I call it "Mother nature" is the God generated from all natural forces and gravitational force is the nucleus of all forces or we can presume that gravitation is the ultimate guiding principle of this Mother nature we call it non-living God unlike living personal God of religions. I can not believe any personal God would do so much misery created or its creation. Hence, only non-living natural God can explain everything in the Universe. When we think of any living personal God, things do not ad up!"

I have also discovered the mathematical expression for emotional quotient (E.Q.) and for spiritual quotient (S.Q.). Austrian scientist Rudolf Steiner says, "Just as an age was once ready to receive the Copernican theory of the universe, so is our age ready for the idea of reincarnation to be brought into the general consciousness of humanity".

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Chapter-13

Ahimsa = Prem

—B. KRISHNA

Professor S.R. Tater is a great philosopher. He dedicated his life in spreading Jainism in academic circle. From early childhood he is stanch believer of ahimsa in thought, action and deed. One can learn lesson from his life. I am fortunate to have a friend like Dr. Tater.

Philosophy is the theory and religion is practice of philosophy. Philosophy is Ideas. Religion is the actualization of these odeas. Philosophy explains 'Life - World - God'. Religion explains the ways and views of life that leads to understand and experience the 'Life - World - God'. In this sense, philosophy and Religion are like two faces of a single coin, inseparable like soul and body.

History of mankind clearly reveals the fact that "Ahimsa or prem" is the only beautiful view and way to harmonize the bondage between all forms of living beings of this world.

Among all religions, Jainism is the only religion which is dedicated its soul and body, to enlighten human beings to understand the 'meaning - significance - need' of 'living Ahimsa in thought - word - deed'.

The other face of Ahimsa is prem. Ahimsa and prem are like two faces of a single coin. Prem is permanent remedy ever made by God, to delete himsa from human Life. Prem is like day and himsa is like night. As day and night can never live together, so also, prem and himsa also can never live together. Prem is light. Himsa is darkness. The only means to delete darkness is light.

Jainism is the embodiment of 'Jeevaprem'. So, it never does himsa, consciously or unconsciously, to any form of living beings that lives as its fellow living being around it. Its life mission is to love its fellow living beings as it loves itself.

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Swami Vivekananda explains 'Jeevaprem' as: 'those who live to love their fellow beings, they are only alive, others are more than dead'. Based on this 'Jeevaprem' only he has given the clarion call to mankind as: " Atmano mokshartha jagat hitaya cha". It means, the ultimate liberation from painful rebirths is only through doing good to fellow living beings through love based on unselfish and unconditional service.

Service based on love is worship to god. God is the embodiment of love only and nothing else. God is good. His goodness is being experienced by us every moment. We can never see God in its real form. Its real form is formless, invisible to human naked eye. But, the Invisible God is ever appearing in the forms of "mother earth - life saving water and air - wisdom like light - All accommodating space".

"Earth - Water - Air - Fire - Space" are called five fundamental appearances of the eternal reality - god. In the absence of any one of these five fundamental elements, any 'things and beings' can never exist. Hear arises one fundamental question i.e 'Is there any thing that is better than any one of these five fundamental elements?'

The answer is "no". Because, the formless God, appearing in the forms of five fundamental elements, is doing only good with motherly love and affection, to all beings in general and human beings in particular. If, man wants to live a life of love, with his fellow beings, let him accept any one of the five fundamental elements as his 'Ideal of his life of love'. Only, love can give life. There is no any other good action, that is the best, than giving life to a dying fellow being. Can we become, either Earth (food-cloth-shelter) or water or air or light or space, to the needy fellow beings? If we can, then, it is the life divine. 'divine life' is nothing but the 'life of love for our fellow living beings'.

Patanjali Muni, gave to the mankind, 'The ashtanga yoga sutras'. Based on these sutras, Jainism formulated 'Maha-vrata' and 'Anu-vrata', for sadhakas who wants to attain 'Maha nirvana'.

Jainism believe that to attain enlightenment and ultimately liberation from all karmic bondages, one must practice the following ethical principles, in 'thought - word - action'. Such a sadhana is called mahavrata.

Mahavrata Includes

1. "Ahimsa or prem i.e. Jeevaprem".
2. Satya (Truthfullness) - Speaking truth is permitted to save life of our fellow beings, other wise, if it is harmful, it is better to keep quite.

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3. Asteya (Non-stealing) - One should never steal anything that belongs to our fellow beings, for any reason. Our desires must be fulfilled, only by shedding our own sweat i.e. thorough our own hard work.
4. Brahmacharya (Celibecy) - Always safe guarding purity of life in our thought, word and action, is called as Brahmacharya. Complete negation of sexual life is the most fundamental quality of pure life. It is also said in the ancient scriptures that ' Madya (Alchohalic Liquor) - Mamsa (Meat of any living being) - Mythuna (sex with our own wife)' is forbidden for the spiritual aspirants or Adhytmika-sadhakas.
5. Aparigraha (Non-acceptance) - To observe detachment from people, places and material things, the sadhaka or a monk should never accept any thing from any of his fellow beings, for his survival. If does accept from any body, it becomes an obligation or Rina. Karma Theory says, if the sadhaka is bounded by any such obligation, he never gets 'Mahanirvana', till he gives it back to them from whom he has accepted or received any thing. In Indian Philosophy, the 'theory of obligation' is equally significant as the 'The theory of karma and rebirth' is significant.

Fundamental Beliefs of Jainism

1. Every living being has a soul.
2. Every soul is potentially divine, with innate qualities of infinite knowledge, perception, power, and bliss (masked by its karmas, due to ignorance).
3. Every one should regard every living being as themselves.
4. Every one should love every living being as they love themselves.
5. Every soul is born as a heavenly being, human, sub-human or hellish being, according to its own Karma.
6. Each soul is the maker of its own destiny, here or here after.
7. When a soul becomes free from all worldly obligation and impurities of thought-word-deeds, it attains 'mahanirvana' and will be called as 'jina' or 'jaina'.
8. Four things are difficult for a soul to attain: human birth - wisdom of the law that rules the life of souls - Absolute practice of Ahimsa or love - practicing these three every moment till one reaches the perfection that leads to Mahanirvana.
9. The goal of Jainism is liberation of soul from the 'cycle of rebirth' based on karma theory, and thus to attain mahanirvana.

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10. Jains are very welcoming and friendly toward other faiths. Often they love, serve, and help with interfaith concern. Several non-Jain temples in India are taken care by Jains.

Jaina Theory of Karma

Karma theory of Jainism is different to that is commonly understood by Hindu Philosophy and western civilization. It is not the so called 'Inaccessible force' that controls the fate of living beings, in inexplicable ways. It does not simply mean 'deed', 'work', nor mystical force, but a complex of very fine matter, imperceptible to the senses, which interacts with the soul in intensity and quantity proportional to the 'thoughts - words - deeds' carried out with attachments and aversions, causing further bondages. karma is material, which produces certain effects, as theory of cause and effects. The effects of Karma is a system of natural laws rather than moral laws. Karma is a reaction due to the attachment or aversion with which an activity, both positive and negative, is executed in 'thought - word - deed'. When, one acts without attachment and aversion there will be no further Karmic Bonding to the soul.

Conclusion

Any form of Himsa to once own self or to any of our fellow beings, either through 'thoughts or words or physical deeds', leads one to karmic bondage and thus to the 'cycle of rebirth'. Any form of unselfish Love to once own self or to any of our fellow beings, leads one to Liberation from the karmic bondage and thus to attain "mahanirvana or janatva" as Vardhamana Mahaveera attained.

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Chapter-14

Syadvada- Saptabhañginaya : The Logical Basis of Jaina Epistemology

—ANUPAM JASH

Professor Sohan Raj Tater is a multi faceted personality. Dr. Tater has felt the necessity of educating people about the philosophy of sayadvada in contemporary Indian society. Such an education can bring problems like communalism, hate, terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other. I have been known to Dr. Tater since at least ten years and find his thoughts are great contribution to the enrichment of society.

Anekantavada is the base of Jaina logic and epistemology. It is the basic attitude of mind which expresses that reality is many-faced which can be looked at from different points of view by different types of *pramana*. As a result various types of *pramana* are found in the Jaina philosophy so that all dimensions of reality can be known.

Relating to this epistemological analysis, the Jaina philosophers have evolved a logical doctrine, where all the aspects of truth or reality are woven together into the synthesis of the conditioned dialectic; this doctrine is called *Syadvada*.

Samantabhadra in his book *Aptamimamsa* said, "*tattvajnanam pramanam te yugapat sarvabhasanam/ kramabhavi ca yaj-jnanam syadvada-naya-samskrtam*" [1] . i.e., the knowledge of realities and *pramana* cognizes all its aspects in one sweep, like the perception of an elephant by several blind persons, each of them touches the different part of the body and forms a wrong idea. The ordinary human being cannot rise above the limitations of his senses. Only the method of *Syadvada* purifies our knowledge by stating our approach to the knowledge of reality gradually or in succession.

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Meaning of 'Syat' in Syadvada

Professor John M Koller remarks, the uniqueness of the Jaina approach to an epistemological middle way lies in its use of the '*syat*' particle in predication. Indeed, for this uniqueness the sevenfold predication is called *Syadvada*[2] . Now the question is, what does the word '*syat*' mean? In ordinary Sanskrit usage, '*syat*', is the form of the verbal root 'as' meaning 'exist'. '*Syat*' thus normally means 'it could be', 'it should be', 'may be', or 'it is possible that...'. But in the context of its usage as a technical term in Jaina philosophy, it is stipulated that '*syat*' is an indeclinable particle (*nipata*), Jeffery D Long[3] says. Bimal Krishna Matilal, in his article '*Saptabhangi*', says[4] , 'the uniqueness of the Jaina formula lies in its use of the '*syat*' particle in the predication. That is why the sevenfold predication of the Jainas is sometimes called *Syadvada*'. Matilal again says, etymologically, '*syat*' is derived from the root as + potential / optative third form, singular. Bhattoji Dikshita explained the optative suffix, *lin*, in one context, as expressing probability (sambhavana). Thus under Panini sutra 1.4.96, in the example "*sarpiso pi syat*", the '*syat*' is explained as 'a chance of'. But the Jaina '*syat*' is even different from this use of '*syat*' in the sense of probability. In the Jaina use '*syat*' means a 'conditional yes'. It is like saying, "in a certain sense, yes". It amounts to a conditional approval. The particle '*syat*', in fact, acts as an operator on the sentence in which it is used. It turns a categorical ('A is B') into a conditional ('If p then A is B').

Samantabhadra in his book *Apta-Mimamsa* has commented upon the meaning of '*syat*' as follows: "*vakyesvanekanta-dyoti gamyam prati-visesakah, syannipatortha-yogitvat tava kevalinamapi*"[5] , i.e., 'when the particle '*syat*' is used in a sentence, it indicates, in connection with other meaning, non-onesidedness; it qualifies (since it is a particle=*nipata*) the meaning (of the sentence concerned)'[6] . In the next verse (V.104), Samantabhadra notes that '*syat*' is ordinarily equal to such expression as '*kiñcit*' or '*kathañcit*' ("*syadvadah sarvathaikanta-tyagat kimvrttachidvidhih, saptabhanga-nayapekso heyadeya-visesah*")[7]. But even these terms, '*kiñcit*' or '*kathañcit*', according to Matilal, do not have in this context such vague meanings as 'somehow' or 'sometimes'. They mean: 'in some respect' or 'from a certain point of view' or 'under a certain condition'. Thus the particle '*syat*' in a sentence modifies the acceptance or rejection of the proposition expressed by the sentence[8]. *Acaryya* Vimaladasa also says that, "*syacchabdah kathancidarthak*" i.e., the word '*syat*' means 'in some way' or 'somehow'[9]. *Acarya* Hemacandra says that the use of the word '*syat*' implies the expression of *anekanta* attitude[10]. Vimaladasa also says in this same line in his book *Saptabhangi Tarangini* that, "*syatsabdasasya canekantavidhivicaradisu bahusvarthesu sambhavatsu iha vivaksavasadanekantarthou grhyate*[11] " that is to say, among the many possible meanings in the consideration of (many) ways of non-absolutism, the meaning of the term '*syat*' has been chosen as non-absolutism here under the pressure of

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expression[12]. According to Akalankadeva, the function of the '*syat*' is two-fold, in giving emphasis on the validity of *anekanta* (*samyakanekanta*) & the validity & rightness of expression of one point of view (*samyak ekanta*).

Syadvada

Syadvada suggests that every statement must be prefaced by '*syat*' or 'in some way' or 'in a certain context'. So every statement is true from one single point of view and untrue from another, Ramakant Sinari says. All knowledge is incomplete, valid up to a point, in a sense true, in a sense false[13].

Mallisena comments that it is a doctrine that recognizes that each element of reality is characterized by many (mutually opposite) predicates, such as permanence and impermanence or being and non-being... ..... and underlines the manifold nature of reality[14]. Professor Jonardan Ganeri characterized it as 'the theory of the conditionalisation of assertion'[15] , which avoid, according to Koller, 'the one-sided errors (*ekanta*) and give an appropriate epistemology to guarantee the possibility of knowledge of many sided reality'[16] .

Syadvada and Saptabhañgi

Sometimes the word '*syadvada*' is taken as synonymous with the word '*saptabhañgi*'. But it is a controversial issue. But there is a relation between *syadvada* and *saptabhañgi*. Devendra Muni Shastri says this relation between the *Syadvada* and *saptabhañgi* as the relation of pervasive and pervading characteristics. He says, '*Syadvada* is pervasive while *saptabhañgi* is pervading. *Syadvada*, when expressed in definite predication, becomes *Saptabhañgi*. But *Saptabhangi* may be considered to be a form of *Syadvada* or it may not be. *Naya* is not to be identified with *Syadvada*, but it has the characteristics of expressing itself in the forms of *Saptabhañgi*. This is to be found as a characteristic in the *Naya* and the *Syadvada* doctrines'[17].

Jaina Saptabhañgi

Jaina *saptabhañgi* is a system of predications, seven in all, that can be employed to describe an entity to some predicate. According to the Jainas, as Pragati Jain says, each predication expresses only one aspect of the truth about the object of knowledge. The seven predications taken together, however, provide an exclusive and exhaustive list of the correct ways of speaking about the reality of the object concerned[18]. To define *Saptabhañgi*, *Acaryya* Hemacandra in his book *Anyayoga-Vyavaqccheda-Dvatrimsika* says, "*aparyayam vastu samasyamanamdravyametacca vivicyamana / adesabhedodinasaptabhang-amdidrsastam vudharupavedyam//*"[19]. Mallisena Suri in his book *Syadavada Mañjari* explain this verse thus — *Saptabhañgi* is defined as a statement (*vacanavinyasa*) in seven different

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ways – to be mentioned hereafter – of affirmation and negation, with the use of the word 'syat', singly and jointly without inconsistence such as that arising from conflict with *pratyaksa*, as the result of inquiry about each of the different predicates of a thing such as *sattva* (existence) etc[20].

These seven predications, according to *Syadvada Mañjari* of Mallisena Suri are:

1. *Syadastaiva sarvam iti vidhikalpanaya prathmobhangah* : Statement of affirmation made singly.
2. *Syannastaiva sarvam iti nisedhakalpanaya dvitiyah* : Statement of negation made singly.
3. *Syadastaiva Syannastaiva iti kramato vidhinisedhakalpanaya tritiyah* : Statement of affirmation and negation made conjointly, but in such a way as to avoid inconsistency which can be done by making the affirmation and the negation one after the another (*kramatah*).
4. *Syadavaktavyam iti yugapad vidhinisedhakalpanaya caturtheh* : Statement of indescribability arising from making affirmation and negation conjointly, and also simultaneously, — thus involving a contradiction which can be got over by making the statement of indescribability.
5. *Syadastaiva Syadavaktavyameva iti pancamah* : Statement of affirmation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without running into the absurdity of self-contradiction, being added to the former affirmation.
6. *Syaannastaiva Syaadavaktavyameva iti nisedhakalpanaya yugapad vidhinisedhakalpanaya ca sasthah* : Statement of negation and indescribability made conjointly, the latter, which arises from combining affirmation and negation simultaneously and yet without running into the absurdity of self-contradiction, being added to the former negation.
7. *Syadastaiva Syannastaiva Syadavaktavyameveti iti kramato vidhinisedhakalpanaya yugapad vidhinisedhakalpanaya ca saptamah* : Statement of affirmation and negation conjointly but successively, joined with that of indescribability arising from combining affirmation and negation simultaneously and yet without the absurdity of self-contradiction[21].

Following the formulation given by Pragati Jain[22], we may formalize the seven predications of *saptabhañgi* as follows:

1. *Syat*, a is F.
2. *Syat*, a is not-F.
3. *Syat*, a is F; *Syat*, a is not-F.
4. *Syat*, a is *avaktavya* (indescribable or inexpressible).

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5. *Syat*, a is F; *Syat*, a is *avaktavya*.
6. *Syat*, a is not-F; *Syat*, a is *avaktavya*.
7. *Syat*, a is F; *Syat*, a is not-F; *Syat*, a is *avaktavya*.

Here, '*a*' stands for any object and '*F*' for any predicate. In this way, the sevenfold predication can be applicable with respect to each and every attribute of any substance or reality. And indeed, Mallisena remarks in the *Syadvadamañjari* that, "*...pratiparyam vastuni anantam api saptabhanginam eva sambhavat*" i.e., there is the "possibility of even infinite seven modes ... with regard to a single thing for each state"[23]. The main thing to note here, as Pragati Jain opines, is that the Jaina view *saptabhañgi* as not just a group of seven statements, but instead as a system encompassing infinitely many statements, occurring in groups of seven, seven for each statement of the form '*a* is *F*'[24] . B. K. Matilal summarizes it, 'Add a '*syat*' particle to the proposition and you have captured the truth'[25].

Pramana, Naya and Durnaya

It is mentionable that, Mallisena in his book *Syadvada Mañjari* distinguished between *Pramana*, *Naya* and *Durnaya*. *Acaryya* Hemacandra, in his book *Anyayoga-Vyavachedika-Dvatrimsika*, says, "*sadeva sat syat saditi tridhartho miyate durnitinayapramane*". As A.B. Dhruva[26] summarizes the clarification of this verse given by Mallisena in his *Syadvada Mañjari* thus: 'A *Durnaya* is mistake of partial truth for the whole truth, to the exclusion of the latter; *nayas* are the statements of partial truths, without the recognition that they are only partial; and *pramana* is the whole truth'. Professor S. L. Pandey[27] remarks that, 'A *naya* is not qualified with any particle (*nipata*) but a *pramana* is qualified with the particle '*Syat*' and a *durnaya* is qualified with the particle *eva* (or only)'. The illustrations of a *pramana*, *durnaya* and *naya* are respectively (a) *syat* words are ephemeral, (b) words are ephemeral only and (c) words are ephemeral". Pandey again says: "Mallisena distinguishes a *naya* from a *pramana* on the one hand and from *durnaya* on the other. According to him a *pramana* is true and a *durnaya* is false. Consequently the truth value of a *naya* is different from the true and the false and is properly speaking 'indeterminate' or 'indefinite value'.

Naya-Vada

According to *anekantavada* and *syadvada*, reality is complex and many-faced and endowed with innumerable aspects. Accordingly, K. P. Sinha says[28] following *Pramana-Naya-Tattvalokalamkara* of Vadideva Suri, that, 'reality may be apprehended differently from different point of view. And the apprehension of reality from some such particular standpoint is called *naya*'. ("*Niyate yena ... arthasya amass taditaramsaudasinyena sa pratipattur abhipraya-viseso nayah*"[29]). Prabhacandra defines *naya* as "*anirakrta-pratipakso*

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vastv-amsa-grahi jñatur abhiprayo nayah[30]" i.e., 'the apprehension which the knower obtains about a part of the object, without dumping the conflicting views'. *Naya* is infinite in number. Though, according to Jainism it can be reduced into seven, i.e., there is *saptabhañgi-naya* for the predication of a subject (object of knowledge). Bhagchandra Jain[31] explains these seven *nayas* following the famous book *Nyayopadesa* (*v.*18) of Siddhasena Divakara as: 'the basic *naya* is of two kinds, viz., *Dravyarthika naya* and *Paryarthika naya*. The former refers to the general attributes of a substance, and is divided into its three aspects of, *Naigama*, *Samgraha* and *Vyavahara*. The latter refers to the constantly changing conditions or modes of substance, and it is of four types, viz., a*jusutra*, *Sabda*, *Samviruddha* and *Evambhuta*'.

Among these seven *nayas*, *naigamanaya* is '*jñanaœrayi*', based on the knowledge. *Sangraha*, *vyavahara* and a*jusutra nayas* are '*arthaœrayi*' as they primarily refer to the objects and their modifications. *Sabda*, *samabhirudha* and *evambhuta nayas* are '*sabdaœrayi*', i.e., concerned with the word-meaning.

On the basis of the considerations mentioned above we may analyze the characteristics of the *nayas*, following Devendra Muni[32] as:

1. *Naigamanaya* (figurative approach) refers to the purpose or the object in view that is in the mind of the person who is responding.
2. *Sangrahanaya* (synthetic approach) refers to the tendency to find unity among diversity.
3. *Vyavaharanaya* (analytic/practical approach) is very much concerned with particularity and the study of diversity.
4. *Rjusutranaya* (straight approach) aims at presenting the aspect of reality from the point of view of the momentary present.
5. *Sabdanaya* (verbal standpoint) analyses the function of the word and its meaning.
6. *Samabhirudhanaya* (conventional standpoint) refers to the etymological meaning of the word.
7. *Evambhutanaya* (specific standpoint) analyses the specific situations and the contexts in which a particular meaning is referred to the word.

In this way, in *nayavada*, the *anaikantika* method of describing different aspects of the reality helps to understand the real nature of an object in a comprehensive way. A. B. Dhruva evaluates after explaining the seven *nayas* following the Jaina philosopher Mallisena that, 'the doctrine of *naya*, i.e., the *saptabhañgi-naya*, is the most remarkable contribution of Jainism to philosophy. It means that reality is conveyed to the mind differently from different points of view, or to take it from the other end, the mind approaches reality differently from different points of view'[33], which definitely lead us to the theory of *anekanta*.

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Modern Logic and Jaina Anekantavada

In recent times Philosophers have used concepts and techniques of modern western logic to interpret *Syadvada* (*-Saptabhañginaya*) which offer a sevenfold modes of predication or judgments. This doctrine is characteristic of Jaina philosophy, not to be found in any other system of Indian philosophy. The Buddhist had a fourfold classification[34] to which the Jainas later added three more to bring it upto seven. The modern logical concepts and techniques that have been used to understand the ancient Jaina doctrine of '*syat*' were not available to ancient philosophers of India including the Jainas. Piotr Balcerowicz in his paper "*Do attempts to formalize the Syadvada make sense?*" calls the strategy of applies modern logical tool and epistemological concepts to interpret *syadavada* the constructivist approach and thinks that the apparent ambiguity of *syadavada* may have triggered such attempts[35] . These attempts results in constructions or theories, that aim to bring clarity in what was going on in *syadavada* we will try to find out whether they succeed in this.

In what follows we shall consider mainly the application of modal logic by S.S. Barlingay, to interpret *syadavada*. There are other's of course who have contributed to the constructivist approach, but our focus will be on this specific attempt mentioned above.

Modal Logic: a Brief Discussion

Modal Logic is the study of logics that contain modal operators[36]. In modal logic we work with two modal operators which attach to whole propositions. When you say of any proposition p that 'it is possible that p', we are applying the modal operators 'it is possible that' or 'it is necessary that' to the proposition p[37]. 'It is possible that' is symbolized, according to one system of notation, by 'M' (from the German Möeglisch = possible) and 'it is necessary that' by 'L'. So that 'Mp' translates into ordinary language as 'it is possible that p' or 'it must be that p'. 'M' is called the possibility operator and 'L' is called the necessity operator.

These modal operators can be added to a system of Truth-functional propositional logic, with suitable modal axiom to produce a system of modal logic. There is also quantified modal logic[38], but that is a different matter. Of the former, there are different system of modal logic because of the varying modal axioms or truths they involved. It is easier to understand the modal operators 'M' and 'L'. Through the semantic concept of truth that was done by Leibnitz, who says that a proposition is necessary if and only if it is true in all possible world, and it is possible if it is true at some possible world[39], that is to say, at least one. Our real world is also one of the possible worlds.

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These modal operators 'M' and 'L' are interdefinable[40] . If you take one as basic then the other can be introduced into the system by definition. Suppose, we take 'L' as basic or primitive, then 'M' can be introduced by the following definition:

$$Mp = df \sim L \sim p.$$

If we take 'M' as basic or primitive, then 'L' can be introduced by the following definition:

$$Lp = df \sim M \sim p.$$

In other words, to say that a proposition p is possible is to say that it is not necessary that p is false, and to say that a proposition p is necessary, is to say that it is impossible for it to be false. (There can be other kinds of modal operators, like, deontic modal operators, doxastic modal operators, epistemic modal operators, temporal modal operators[41] etc., but they are not relevant to our present discussion).

S. S. Barlingay uses modal logic for an interpretation of Jaina '*Syadvada*'. He interprets '*syat*' in a sentence like '*syat ghata asti*', '*syat ghata nasti*', ... As meaning 'may be' (or possibly)[42] . This leads Barlingay onto modal logic, which he uses to give his version of '*Syadvada*'.

Modal Logic and Syadvada

Pradeep P Gokhale in his article "*The Logical Structure of Syadvada*" considers an interpretation of *syadvada* that applies a modal concept of possibility for an understanding of '*syat*'. This line of interpretation, as Gokhale himself points out, was first suggested by S. S. Barlingay in 1965 in his book '*A Modern Introduction to Indian Logic*' and further developed in terms of the kinds of possibilities by M. P. Marathe in his paper '*An Analysis of Syat in Syadvada*', in 1975. This interpretation takes '*syat*' as meaning 'possibly', 'may be', 'perhaps' or 'probably'.

Gokhale himself gives us, following this line of thinking, an interpretation or a version of the seven-fold scheme involved in *syadvada* by applying the possibility operator 'M'. He uses special operator for symbolizing the fourth *bhañga* '*avaktavya*' by 'p'.

Gokhale's formalization of the seven-fold scheme is as follows:

(1) Mp
(2) $M \sim p$
(3) $Mp \,.\, M \sim p$
(4) $M.p$
(5) $Mp \,.\, M.p$
(6) $M \sim p \,.\, M.p$
(7) $Mp \,.\, M \sim p \,.\, M.p$[43]

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The justification of this formalization may be given on the face of it, by brining in the Jaina concept of *naya* and the third truth-value, the indeterminate, and by linking the 'indeterminate' to 'possibly'.

One may argue, as S. L. Pandey did, that all *nayas* being expressions of partial truth are indeterminate. And 'possibly P' or 'Mp' is taken to be indeterminate and have the third truth-value 'I'. So that 'possibly p' is true, when 'p' is indeterminate.

Gokhale points out that, "It is prima facie possible to justify this interpretation by relating it to the Jaina concept of *naya* and also with the notion of third truth-value as may be applied to *nayas*. Prof. S.L.Pandey for instance in his article mentioned above, tries to show that all *nayas* being partial truths can be assigned the third truth-value I of Lukasiewicz's three-valued system. Now Lukasiewicz himself relates the idea of the middle truth-value with some modal logical considerations. His attempt to combine the two considerations may be used for our purpose in the following way : "Possibly p" is true when p is indeterminate. "Possibly ~p" is true when ~p is indeterminate. But if p is indeterminate so is ~p. [Jainas would add : If p is indeterminate, so is 8p]. So given any proposition p which expresses a *naya* (which is indeterminate), Mp, M~p, Mp.M~p, M.p all are true.

One could also add : If p is indeterminate, Mp is indeterminate, Mp is true, but Lp (i.e., Necessarily p) is false. And this is in tune with the basic insight of the Jaina logicians when they claim that *Ekantavada* (i.e., insisting upon partial truth as if it were necessarily true) amounts to a fallacy of *naya (nayabhasa* or *durnaya)*"[44].

It is not difficult to see that this interpretation of *syadvada* is not essentially very different from S.L.Pandey's interpretation in terms of third truth-value 'the indeterminate (I)'. It merely uses the garb of the modal predicate 'M' which drops off when it is found the 'Mp' is claimed to be true, 'Mp' is indeterminate. We have tried to show, in our examination of Pandey's view that an interpretation of *syadvada* in terms of the third truth-value is riddled with serious difficulties.

Pradeep P Gokhale also rightly points out against this modal interpretation for *syadvada* that it does not seem right to equate or identify 'partial truth' with 'indeterminateness'. He argues that, a *naya* expresses a 'partial truth' which means that it is true in certain respect and certainly true in that respect. *Naya* is, he goes on, also partially false since it is false in some other respect and certainly false in that other respect. He asserts that, " Truth or falsehood of *naya* does not imply any kind of uncertainty, whereas indeterminateness does involve a kind of uncertainty"[45].

It may be pointed out here that, Lukasiewicz brought in the third truth-value the indeterminate to accommodate future contingent statements. His point was that such statements are neither true nor false, but have a third truth-value[46]. His argument in favor of the third truth value was also not based on any kind of uncertainty of the statement, but basically on the contingency of the statement.

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Gokhale adds that, in *syadvada*, the application of the prefix *'syat'* to a *naya* brings out the partial nature of its truth.

He concludes that, "'*Syat*', therefore, does not mean 'may be', 'perhaps', 'possibly', or 'probably'. But it rather means 'in a certain way', 'in some respect' etc. this is the meaning of the term *kathancit* which is generally used as the synonym for the term *syat* in *syadvada*"[47].

He also points out in this connection that, this interpretation of *syat* is also supported by modern scholar like Muni Nathamal and B.K.Matilal.

It seems to me that, Gokhale's interpretation of *'syat'* in the context of *syadvada*, is basically correct and seems to make any modal interpretation of *syadvada* inappropriate.

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Chapter-15

The Jaina View of Life

—RAMJEE SINGH

Dr. Sohan Raj Tater is a philosopher and a great person of love and wisdom. He is a multi dimensional person. He contributed a lot for Jainism. His way of life is based on Jain philosophy. He has done a lot for the Jain Vishva Bharati as a dedicated worker of Acharya Tulsi. I know him since my association with JVBI.

1.1. Life is a struggle for perfection. Philosophy should serve as the light house in this struggle of life. Hence, true philosophy, must be a philosophy of life. Our attention has uptill now been mainly directed towards the problems *of reality and knowledge, God and Soul,* etc., but we have neglected *Man.* However, arts and science, philosophy and culture have got significance only in relation to man. Hence, Vyasa correctly said. "There is nothing higher than man" *(nahi sresthataram kimchit manusat)".* Chandidas perhaps went a little further: "Man is higher than everything and nothing is more important than him." *(Sabar upare manusa satya, tahar uppare nai).* Even the Greek Sophists with their own interpretation regarded "man as the measure of all" *(Homo men sura).* The Jainas, even denied God, because they believed in the potential divinity of man. This reminds us of the famous Vedic saying: "Those who know Brahman in man knows the being who is supreme." *(Ye puruse Brahma Viduste Viduh Pasamesthinam* – Atharva Veda. X.VII. 17)

1.2. According to Jainism, man can attain divinity contained in the concept of four – fold Infinities *(anantacatustaya).* Thus it shifted the emphasis from God to Man – an outcome of the development of inwardness. Hence, the interest of Jainism has been centred mainly around man, his morality and destiny. Of the seven fundamental categories of jain philosophy, only two, the 'self' and the 'non – self' are dealt with from a metaphysical point of view; the other five are more corrolaries – Asrava (inflow of karmic

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– matter) is the cause of mundane existence and Samvara is the cause of liberation. Everything else is only its amplification.

1.3. Our conduct cannot be isolated from our way of life. Truth and valuation are inseperable. Samantabhadra in his *Yuktyanusasanam* (Verse. 15) says: "Without knowing the real nature of things, all moral distinctions between bondage and liberation, merit and demerit, pleasure and pain will be blurred."

1.4. For Plato, Sanskara and Bradley, philosophy, broadly, is the 'knowledge of reality, for the logical positivist it is only 'linguistic analysis'. However philosophy, to be true, must be philosophy of life, where we do not have a part view but the whole – view or world – view." Idealism was unable to see the trees in the wood, while empiricism could not see the wood in the trees" said C.D. Broad (contemporary British philosophy. Ed. J. H. Muirhead, vol. 1. 1924). These are the two different ways of approaching the problem but they are not the only ways. Hence, we should see the world steadily and as a whole. If we do not look at the world synoptically, we shall have a very narrow view of it. Purely critical philosophy is arid and rigid.

1.5. The Jaina view of life known as anekanta (non – absolutism) is nearer to such a synoptic view. To quote Whitehead, such an non – absolutistic approach is "an endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted." (A.N. Whitehead: *Process and Reality*, 1929, p.4). The function of philosophy is not merely academic pursuit of knowledge and reality, it also serves as a way of life. It has the dual purpose of reavealing truth and increasing virtue so that it may provide a principle to live by and purposes to live for. Hence, C.E.M. Joad opinions that "We must achieve a sympotic view of the universe". (C.E.M. Joad: A critique of logical positivism, 1950, p. 29)

2.1. The Jaina attitude of non – absolutism is rooted in its attitude towards life. Life is dear to all. To do harm to others is to do harm to oneself. The Acharanga sutra (1.5.5) declares: "Thou art he whom thou intendest to tyrannise over." Hence a feeling of immense respect and responsibility for human personality inspires Jainism. It has upheld the worth of life very much, hence its main emphasis is on Ahinsa or non – violence.

2.2. However its concern for non – violence is more due to ideological consciousness than emotional compassion. Unlike Buddhism, Jainism does not view life as a transient and illusory phenomenon, nor it regards it as immutable like the Upanisad – Vedanta philosophers. Infact, both absolute permanence and absolute impermanence is absolute non – sense. Adhering to the common experience, Jainism regards the nature of reality as having the characteristics of origination, decay and continuance – giving a non – exclusivists view.

2.3. Secondly, Jainism believes in the potential divinity of man. Given freedom of development, every individual can attain the supreme spiritual progress. Hence, any interference means spiritual degeneration. Violence is nothing but interference with life,

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hence it must be eschewed in thought, word and deed. In this context Anekantavada (non – absolutism) is an extension of Ahimsa in the realm of thought and so is Syadvada a logical corollary in the field of speech. Anything should be viewed not from only one standpoint (ekanta) but from many angles of vision. The real is a variable constant, hence there must be variable angles of vision, which will negate dogmatism and imperialism of thought. 'Ekanta, means the 'only' point of view, whereas Anekant implies the principle of reciprocity and interaction among the reals of the universe.

2.4. This Anekant – ideology is the spirit of synthesis (Samanvya – drsti) nurtured into the synthetic culture of India. In the Vedas and Upanisads, the ultimate reality is described neither as real (sat) nor as unreal (asat). Some described the reality as one, while others hold it as many. In fact, the ultimate reality is the same, though it is called by different names. Aynanvada or Agnesticism of Canjaya shows reconciliatory spirit through his four – fold or five – fold formula of denial so the vibhayavada or the critical method of Investigation of Buddha is contrasted with the ekantavada. This is his doctrine of middle path or the Madhym – pratipada which induced Buddha to "treat prevalent opinions with all due consideration." Nagarjuna's Diabeties of fourfold Antinomies (catuskoti) resembles Anekanta approach. The Bhedabheda system of Bharataprapancha is actually referred to as Anekanta. The Bhedabheda system of Bharataprapancha is actually referred to as Anekanta. While the Bhatta Mimamsa and the Samkhya have an anekanta bias with respect to some of their ideas and methods. Therefore, Santarakshita attributes the concept of vaicitrya to the Mimamsa as well to the Sankhyas. Even the critique on the light doctrines of Gautama resemble the Anekantavada in its spirit and form although they are not as pervasive as they are in Jainism.

2.5. Anekantavada is the heart of Jainism. It constitutes its moral original contribution to the philosophical speculation. However, Anekantavad – syadvada has been more maligned than understood even by the great Vedantic and Buddhist Acharyas. It is misfortune that system like Advaita which realizes the inadequacy of logic to appreciate the evidence of experience as well as the probabilistic interpretation of multi – valued logics, which can reconcile the apparent contradictions in the Anekantavada. Anekanta implies twin functions of analysis and synthesis known as conjunctive and disjunctive diabeties respectively or Nayavada and Syadvada.

2.6. Viewed in the light of the doctrine of Anekanta, the reality reveals not merely as any (anantatmakam) but also as infinitely manifold (ananta – dharmatmamkam). The reality is possessed of infinite number of attributes and human knowledge is limited until it attains omniscience. Hence we cannot have the complete grasp of the whole reality or an absolute affirmation or complete negation of a predicate. To know is to relate, therefore our knowledge is essentially relative and limited in many ways. In the sphere of application of the means of knowledge or in the extent of the knowledge our thought is relative. The whole reality in its completeness, cannot be grasped by this partial thought. The objectivity

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of the universe reveals that the universe is independent of the mind which implies principle of distinction leading to the recognition of non-absolutism.

2.7. In absolute sense, a thing is neither real nor unreal, neither permanent nor evanescnt but both. This dual nature of things is proved by a reduction – ad – absurdum of absolutism. Further, this is also the basis of the law of causation, because an 'absolute real' can neither be cause nor an effect. However, an 'absolute flax' cannot be the basis of operation for the law of causation. Similarly, the controversy between unity and pharality can be easily solved by the Anekanta logic, which affirms attributes in a unitary entity. A thing is neither an absolute unity nor irreconcilable multiplicity. Infact, it is both multiplicity – in – unity. Similarly, both absolute existence and non – existence are metaphysical abstractions.

3.1. To say that a thing is neither real or unreal, neither eternal nor non – eternal, neither static nor mobile but partakes of the dual nature perhaps is an affront to the believers in the traditional Laws of thought. No body rejects them but these abstract formulations are not suited to dynamic character of the universe. Our own observation and experience reveals that the two – valued logic seems to be unreal. So far that abstract formulation of the laws of Thought a is a identity, A is not a (contradiction). A is either a or not a (excluded midoh). They may be right. But their concrete formulations (A radio is a radio) admits of change. A real radio is constantly under going change hence there is change according to space and time. Similarly, even change is meaningless without the idea of persistence. Hence the contradiction (A skylab cannot both be and not be) is only national because 'A skylab' is a skylab so long it works as a laboratory in the sky but when it takes as a debris after degeneration, if it is not the same sky – lab in the same condition. Hence, a skylab can be both a skylab and not a skylab. There is no difficulty to accept this in actual experience.

3.2. The denial of pre – non – existence and past – non – existence as part of a real leads to the impossibility of all theoretical and practical activity. Similarly, the denial of non – existence of mutual identity (numerical differences) and absolute non – existence is also impossible. If there is no difference, there will be no distinction, hence no independence between subjects and objects. If there is negation of identity, there is worse confusion. Hence the nature of reality can neither be exclusively identity nor multiplicity. As regards relations, no relation is meaningful if there is pure identity and no relation is possible between the two absolutely independent and different terms. Similarly regarding causal efficiency, the real cannot be either 'absolute constant' nor can it be an 'absolute variant' but a "variable constant."

4.1. It is asked, whether this kind of non – absolutism it itself absolute or not. If it is former, there is at least one real which is absolute; if it is not, it is not absolute and universal fact. Whether non – absolutism is itself absolute or relative depends upon the nature of proposition which is either complete (sakladesa) or incomplete (vikladesa).

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The former being the object of valid knowledge (pramana) and the latter, two object of aspectual knowledge (naya). This means that the directive of non – absolutism (samyaka-anekanta) and false non – absolutism (mithya-anekanta). To be valid, therefore, non – absolutism must not be absolute but always relative. When one attribute is stated as constitution the whole nature of the real and thus implies the negation of other attributes, such congnitions are examples of the 'false absolute'. But Naya is not false though it is partial or knowledge from a particular standpoint.

4.2. The nature of unconditionality in the statement "All statements are conditional" is quite different from the normal meaning of unconditionality. This is like the idea contained in the passage " I am undecided" the uncoditionality is not at the level of existence, while at the level of essence (thought) anything is alterative. We do not live in the or her. Her is unconditionally. In each community, there is a special absolute. The absolutes themselves sre alternation so far as they are possible (till we are on thought level). But I have chosen one and stick to it, it is more than possible, it is existent of actual. At this point, there may be a reconciliation between conditionality and unconditionality. On thought level, the statement "Everything is conditional", holds good but when we adopt the point of view of existence, we are led to rest with unconditionality.

5.1. Ideologically, we cannot make one-sided exposition. But in actual usage, whenever we make any particular statement (S is P or S in not P), it takes the form of a categorical proposition, even a gypothetical (If S then P) or a disjunctive (either S or P) is said to have a categoric basis and therefore, they can be converted into categorical propositions. But since our thought is relative, so must be our expression.

5.2. There is another problem also-how to synthesise the different angles of visiona or internal harmony of the opposed predications (S is P, S is not P, S is both P and not P; S is neither P nor not P). It is, therefore, the Jainas prefix Syat (Some how, is some respect) as a corrective against any absolutist way of thought and evaluation of reality. This is a linguistic tool for the practical application of non-absolutism in words. Because of this prefix syat and the relative nature of proposition, it is called Syadvada. But words are only expressive of suggestive (vachaka or jnapaka) rather than productive (Karaka). Thus the meaning is, however, eventually rooted in mature of things in reality and we have, therefore, to explore a scheme of linguistic symbols (Vachanvinyasa) for model judgments representing standpoints. (Nayas), or a way of approach or a particular opinion (abhiprayay), or view-point (apekasa).

5.3. This philosophy of stand points bears the same relation to philosophy as logic does to thought or grammar to language. We cannot affirm of deny anything absolutely of any object owing to the endless complicity of things, every statement of a thing, therefore, is bound to be one-sided and incomplete. Hence the doctrine of seven fold predication (saptaphang) in the logical consumption of the doctrine of relative standpoints

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(syadvada). If we insist on absolute predication without conditions (syat), the only cause open is to dismies either the diversity or the identity as a mere metaphysical fiction. Every single standpoint designated in every statement has a partial truth. Different aspects of reality can be considered from different perspectives (Nikshopa). Thus Naya is the analytic and Saptabhang is the synthetic method of studying ontological problems.

5.4. If this form of statements, this doctrine insists on the correlation of affirmation and negation. All judgements are double-edged in character-existent and non-existent. The predicate of inexpressibility stands for the unique synthesis of existence and non-existence and is therefore 'unspeakable' (avakatavya). Thus three predicates-'existence', 'non-existence' and 'inexpressibility' make seven exhaustive and unique of expression of truth.

6.1. We are aware of various criticisms against Anekantavad-Syadvad, that they involve the fallacies of self-contradiction (virodha). Absence of common abodi (vaiyadhikaranya), Infinite regress (anavastha) confusion (sankara) exchange of natures (vyatikara), doubt (samsaya), Non-apprehension (apratipatti), both sides (ubhaya) etc. However, we do not want to go into details.

6.2. We have considered the most formidable criticism that how far non-obsolutism of Syadvada is not absolute but relative. However, it is wrong to confuse the pragmatic and pluralistic realistic attitude of syadvada with either pragmatism of James-Diway-either or with the objective relativism of the sophists or even with the relative obsolutism of with-head or Bodis or with Eeinstinician relativity except in the most general attitude. Pyrroh's prefixing every judgement with a 'may be' must not be identifical Jaina 'Syat'. The former degenerates into agnesticim or minimum absence of any assertion whereas syadvadins always assert though what they assert are alternative- each being valied in its own universe of discourse which controls the interpretation of everyword , this is the logic of relative .

6.3. Perhaps on account of its catholicity of outlook, Syadvada is branded as a form 'eclecticism' or a philosophy of outlook, of compromise' since an eclectic system is a loose piece of mosaic work, rather than an organised body of original thought, the piece of mosaic work" or "odd collection of arbitrary half-truths". In fact "loose piece of mosaic work" or "odd collection of arbitrary half – truths". In fact the truths presented are alternative truths which are true in their own aspects. Of course, Syadvada rejects the 'dispotic absolute truth' or the 'block universe' or a 'seemless coat'. Even in the synthesis achieved through the dynamics of Syadvada, there is 'discriminative unity' rather than 'secondless unit'. In short, absolutism in thought is rejected to avoid arbitrariness in action.

6.4. To brand syadvada as agnosticism or scepticism like that of sanjaya or of Pyrroho is again another injustice. The prefix 'syat' does not mean 'perhaps' but ' in respect of' a

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particular context. Each model truth is valid from its own stand point. It is not a doctrine of "know nothingness" or "unknowability". Each standpoint of the saptbhangi is definite in its own place. Syadvada statements are not "indefinite" (belvalkar). But "indeterminate" (Hiriyanna) which means that it cannot be definied absolutely. No single mode of expression is adequate to express the nature of reality. The various modes of truths are not merely many truths, but alternative truths, each being as definite as anything.

6.5. Regarding the charge of "self – contradiction" against syadvada by the great Vedantic and Buddhistic Acharyas. I feel that the motive behind it must be extra – logical. How one can believe that Dharmakirti will call Anekantavada as mere non – sensical talk (pralapmatra) in view of Jaina theory of dual character of universal and particular of a thing. He asks of all realities are sat, there would be no difference between cow and camel. Pragnakara gupta and archat point out that the triple charactered nature of reality having origination, destruction and permanence cannot exist together and hence is self contradictory. Sautarakshita thinks that there would be a commingling (sankarya) and a confusion (sandha) in the dual nature of reality, the result of which would not be helpful to decide which is general and which particular.

6.6. Karnakagomin also refutes the dual characteristic theory of the Jainas in his own way. In his famous treatise refutation of Anekantvada (Anekantavada Nirasa), Jitari says that one cannot have identity as well as difference by the same nature. Sankar and Ramanya also point out to the violation of the law of contradiction.

6.7. However, all these thinkers forget that the laws of thoughts should be considered by the testimony of experience and not be pre – conception. Experience show that a thing is real in own respect but not so in other respect.

The triple character theory is supported through anvathanupapannatava hetu. From the realistic standpoint there is no such difference which could indicate the separation between identity and difference. The reality is synthism of identity – in difference and each synthesis is a Jatyantara (sui generic). Aklanka points out that the Buddhists philosophers ignore the formula sarvobhavstudatasvabhati and tries to establish equality between curd and camel.

6.8. Infact, syadvada is against the formulations of formal two – valued logic. It avoids vicious intellectualism and the fallacy of exclusive particularity. Thus syadavad is a new dynamics of thinking which is based on cathokicism and regard for truth seen from different angles.

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Chapter-16

Jainism and Human Welfare

—PREM SUMAN JAIN

Professor Sohan Raj Tater is a philosopher and dedicated deciple of Acharya Tulsi and Acharya Mahashraman. He has dedicated hid life in spreading Jainism in simple way among academia and youth. Dr. Tater has felt the necessity of Jain education which intermingled science with spirituality can bring problems like castism, communalism, terrorism and naxalism to an end on the one hand and bring world peace and humanity close to each other. I have been known to Dr. Tater since at least thirty five years. Dr. Tater is contributing a lot for the enrichment of humanity and society.

Religion without philosophy degenerates into blind faith and philosophy divorced of religion becomes dialectical gymnastics. Thinkers of Jainism propounded a practical religion based on firm philosophical foundation. This is why; they stressed equally the importance of Right vision (of truth), Right knowledge and Right conduct. All these three yoked together result in the perfection of human personality. A group of such personalities create the core of cultural society, which indeed constructs an awakened and enlightened nation. This type of planning is a pre-requisite of emotional and national integration. Dedication and devotion to duty- at all levels result in solidarity. Jaina thinkers by their keen foresight paved the way which India need most in modern times. They realized that 'philosophy is not only an 'idealist view of life' but a 'practical way of life'.[1] This scientific system has well stood the test of time.

Jainism made no distinction and discrimination on account of caste, color or creed. With a humanist spirit Jain thinkers admitted the masses into their faith and established the dignity of an individual based on the merits of personal conduct. Jaina Acharyas dealt his opponents rationally and reasonably. A spirit of accommodation and charitable

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outlook of Jainism ultimately won the hearts and changed the minds of the diehard critics. The liberal attitude created a climate conductive to the propagation of Jainism.

The Jain religion is the prominent religion of India. It began as a spirtual discipline for samanas, Arhats, Tirthankaras, Nigganthas, and Jinas. They were called samanas (monks) because they believed in equlity of all beings and practiced nonviolence. They were called Arhats (worth of worship) be cause they lived virtuous lives. As the originators of the spiritual path, they were known as Tirthankaras (fordmakers). Being free from passions, they were called nigganthas (detached). And because they has conquered all of their desires. they were identified as Jinas (victors). Hence, the religion propounded by such conquerors it fittingly called the Jaina religion. Risabha was succeeded by twenty-three other Tirthankaras.. All of them preached the jaina values of nonviolence, truth, non-stealing, non-possessiveness, and dedicated their lives to the service of suffering humanity.[2]

Importance of Human Birth

Jainism by discussion of karma theory has made it plain that the human self is the center of ethical existence and that, by virtue of its knowledge and consciousness, it has infinite powers. However, these superior qualities are concealed for the developing individual due to the overlay of karma. It therefore becomes the ultimate goal of the individual to achieve the pure form of the self and to attain absolute being. Though difficult, this goal is possible because human nature is rational and voluntearistic. Only human beings can achieve this goal, hence the importance of human birth[3].

Jainism permits no separation between religion (dharma) and morality because both are concerned with the well-being of the individual in the world, in keeping with his own nature. The word dharma signifies the nature of things (vatthu sahavo dhammo). it is the law which "leads, binds, or takes back a being to its essential nature; enables it to realize the divinity inherent in itself; helps it to extricate itself from the misery of mundane existences and reach the state of perfect beatitude."[4] All beings seek happiness and try to avoid pain and loss. The practice of dharma enables them to achieve this end. In the words of the well-known Acharya Samantabhadra, " Religion is something which takes the living beings out of the worldly misery and establishes them in the highest bliss."[5]

Jainism proclaimed that a true man is the highest achievement of life, and that all men are equal. Every one deserves freedom, fraternity and equal rights of progress, caste, creed, color or race do not come in the way of these fundamental rights of a man. Jainism and Buddhim started preaching for the welfare and happiness of the world at large *bahujanahitaya bahujanasukhaya*. Both started teaching of *Ahimsa* and karuna love and compassion to all. They tried to find out the way to let the man escape from *dukkha,*

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misery. And it is how *vinaya*, *Achara* the code of conduct, for a man was worked out. Lord Mahavira preached that let the common man believe that the man was all powerful.[6] Man is the architect of his own destiny. He is responsible for his every action and deed. This proclaimation of an all powerful man was the highest socio-philosophical achievement of Jainism. The ultimate aim of Jainism is explosion of knowledge *sambodhi* which leads to *nisseyasa* or *nirvana*, the liberation from all the sufferings[7].

The Ahimsa : Central theme of Jainism

Ahimsa is the central theme of Jainism. In Jain literature, the world '*dharma*' is synonymous with ahimså. Jain dharma is identical with Ahimsa dharma Ahimsa is so central to Jainism that it may categorically be called the beginning and the end of religion.[8] The whole of Jain Acara is derived from this principle. The Sutrakrtanga exhorts us to regard *ahimsa* as the quintessence of wisdom. Nirvana is nothing else than Ahimsa, therefore we should not injure living beings. All beings from one-sensed to five-sensed ones are basically like one self. It may also be noted that ahimsa is recognized as the first of the *anuvratas* as well as mahavratas.

The consequences of violence (himsa) are calamity and reproach in this world and the next. He who commits violence is always agitated and afflicted, being actuated by animosity. He suffers pain and suffering, sometimes imprisonment also. Therefore everyone should avoid violence and practice benevolence towards, all living beings, feel joy at the sight of virtuous, show compassion and sympathy towards the afflicted and adopt an attitude of tolerance towards the insolent and ill-behaved. He who conducts himself in life in this way is able to practice non-violence and other vows to perfection.[9] Thus the positive virtue which a votary of nonviolence must possess are maitri (love or friendship), pramoda (joy and respect), karunya (compassion), madhyastha (tolerance) towards living beings as stated by Umasvami. Compassion towards all beings is as invaluable and miraculous in its effects, as a Cintamani gem, says Somadeva.[10]

Social Life and Public Welfare

Various Pictures of social life and service of the humanity are available in Jain literature. Dr. J. C. Jain has portraited in his book the life of the people depicted in Jain stories.[11] Scholars have presented a cultural study of some of the texts of Jain literature. From this study we come to know of the social life in city and country side as depicted in this literature. The Jaina narrators have minutely depicted in their texts the customs, conventions and practices in the lives of characters belonging to different classes of society. Jain literature contain significant material for the social history of India.

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It is inferred from the Jain literature that in ancient India social service was popular in different forms. It is clear from the story of Nanda manikara that he had a centre named vapi constructed. it contained a bunch of trees for shade (vanakhanda), picture-gallary for entertainment (chitrasabha), a centre for getting free food (mahanasashala), Medical aid centre (tigicchiyashala), Saloon and make-up room (alankara-sabha) etc. The feelling of social and human welfare was very much popular among people. The King Pradesi resolved to become a monk. He divided his property in four parts of which one part was kept for public welfare. He established some charitable institutions from this part.[12] There were various such institutions devoted to public welfare mentioned in Jain literature. An orphanage (anatha mandapa) mentioned in kuvalayamalakaha can be called a social welfare centre of ancient India. This centre helped the needy in different ways. In this text the word 'Udhdarattha' has been used. It means free boarding facility for the by passers. This is a new word for social institution in ancient Indian literature. There was an in named siva-mandapa, which establishes the quality of its being for the welfare of the people. [13]

Lesya Tree in Jainism

Almost all the Jaina philosophers who have dealt with the subject of karma have referred to and expanded theory of Lesya. There are six kind of Lesya [paint], namely: krasna (black), nila (blue), kapota (dove-grey), teja (yellow), padma (pink) and sukla (white). The Lesya is the functioning of yoga, or the activities of thought, word and body as tinged by the Kasayas.

Acarya Nemicandra has given a very illuminating example of the different thought-paints occasioned by the activities of the mind. [14] six travellers miss their way the central part of the forest and see a tree laden with fruits. Naturally they have a desire to eat the its juicy fruits. The first one wants to uoroot the entire tree and eat the fruits. He is actuated by black thought-paint. The second one wants to cut the trunk and eat the fruits. He is actuated by blue thought-paint. The third wishes to cut the branches and eat the fruits. He is actuated by grey thought-paint. These three travellers intended to cause great harm to the tree to get its fruits, though in differing degrees.

The remaining three travellers were better type of individuals who desired to have their object fulfilled without destroying the generating parts of the tree. The forth one wanted to cut the twigs that had fruits. He is actuated by yellow thought-paint. The next one the fifth traveller wanted to pluck the fruits only from the tree and eat them. He is actuated by pink thought-paint. The last man wanted to eat only the fruits that had fallen down. He did not want to do any harm to the tree and he was therfore the best man with white thought-pant. This example of Lesya tree tells us that the first traveller is obviously the morally worst and the last one is the best. The first three (worst, worse and bad)

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being designated inauspicious and the last three (good, better and best) the auspicious ones. The set signifies wanton cruelty, gross negligence, rashness, lack of self-control, wickedness and violence and the second set represent the gentlemanly qualities, human behaviour, abstinence from sins and evil deeds, self-control and the like. [15]

Madhubindu Drastanta in Jaina Literature

The style of Symbolic narratives in the Jaina Canons has attacted many a subsequent author of note and has become more and more popular in later literature. One comes across many tales of this type in the *Vasudevahindi* and elaborate Katha in Prakrit of Sanghadasa. Haribhadra's *Samaraiccakaha* (7th century A.D.) is veritably a symbolic tale in which it is demonstrated how one soul, under the influence of passions, goes down and down to hell and how another, due nto auspicious Parinama, goes to better and better grades of existence. In both these texts, we get the parable generally known as *Madhubindu da¼²ånta* in Jaina literature[16] and "Man in the Well" in world literature which is as follows:-

A poor man proceeded in search of fortune to a distant country. He lost his path in a dense forest, and started moving helplessly in search of food and drink. Just then he found himself pursued by a wild elephant and right in front a demoness of fierce aperarance. In his attempt to save himself, he saw a lofty Vata tree which he wanted to climb, but the trunk was too big for him. The elephant was on him. Just then he jumped into an old well, wherein he got the support of a clump of reeds to which he kept clinging. As he looked below, he saw four deadly cobras infuriated and about to bite him. In the centre there was a boa-constrictor with its mouth wide open. When he looked up he saw one white and one black rat gnawing the roots of the clump of reeds. The wild elephant dashed against the Vata tree. The honeycomb on it was disturbed, with the result that the honey-bees began to hover round him, Just then, by chance fell on his head and trickled down into his mouth a few drops of honey which he licked and desired for more. He felt a little pleased by licking the drops of honey even in the face of so many dangers. The parable is intended to remove the infatuation of persons destined to be liberated. Its Upasamhara or meaning stands thus:

The man stands for the soul; the wandering in the forest for the wandering in the four grades of Samsara: the wild elephant is the death; and the demoness, the old age. The Vata tree stands for liberation; the well, the human existence; the cobras, the four passions. the clump of reeds stands for the period of one's life, age ; the two rats, the white and dark for nights. The honey-bees are the various diseases; the boa-constrictor is the hell; and drops of honey stand for monentary sense-pleasures.

It is not possible here for want of space to discuss in full and to evaluate their worth and bring out their quintessence of all the such symbolic stories presented in the Jaina

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Literature. It is a subject of an independent study. Dr. J.C. Jain has attempted to shed considerable light on the origin and development of Prakrit stories.[17] Dr. A.N. Upadhye too has given us some significant material, in his introduction to '*The Brahatkathakosa*', related to Jaina narrative literature.[18] The learned editors in the editions of some of the Jaina texts have endeavoured to compare the stories. But the comparative study of the entire Jaina literature has still remained a desideratum. This still awaits a competent hand for its study and evaluation as it conserve hopeful and tremendous wealth of material.

In Jaina literature one finds unprecedentedly a very precious material accumulated which bears on the cultural history of India. A very many pictures have been presented in it which pertain to social life. A live descriptive account of the Indian economic life can also be had in it. In the olden days of India how adventurous voyages were carried out and what was the position of relationship of India with other countries-such facts may only be gleaned out by reading the Prakrit stories. One can also obtain an authentic account of various arts and crafts as well as educative material that pertains to ethics, polity and the like. So from the point of view of cultural heritage this literature is exceptionally rich.[19] Although efforts have been made to explore wealth in this direction, yet it awaits the proper, comprehensive and concerted efforts by team of scholars of Indology.

Social Service and Public Welfare

Jaina ethics are relevant to the quest of modern man for they satisfy not only the value-orientation of the individual, but of society. They find the basis of these values in a spirituality that is as deep as it is open and tolerant. The Jaina scriptures indeed show us the way to escape material bondage within this world, but the ethical path they prescribe takes us through all the highways and byways of this mortal life. Society is never overlooked. Human welfare is at all times taken seriously.[20] The *Tirthankaras* whom Jains worship are known to have led full social lives before attaining salvation. Contemporary Jains are a prosperous community. There is therefore no modern custom or usage from which the Jain must abstain, as long as it does not conflict with the ethical principles of the Jaina faith.[21]

Social service is a prominent outcome of Jaina ethics. It prescribes six daily duties for every householder. These duties are: adoration of deity (*Jina*), veneration of the Gursu, study of literature and scriptures, practice of self-discipline, observance of fasts and curbing appetites, and charity.[22] All of these daily duties are related to the performance of social service for mankind. The duty of charity (*dana*) sets the mood and manner of the layman's daily life. The details of scripture so that it is all done wisely, equitably, politely, and in a spirit of gratitude and humility.

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One vow of spiritual discipline (*siksavrata*) that the householder takes is that of hospitality to monks (*atithi-sambibhaga-vrata*). This involves the supply of food, books, medicine, etc. Acarya Samantabhadra calls the vow of hospitality physical service (*Vaiyarrattya*). It makes the householder into the parent of the monk. Sick, aged, and helpless monks are thus taken care of in their time of need. The practice of such physical service developed particularly in the area of medical charities (*ausadhi-dana*). Its effect was the creation of a communal sense of fearlessness (*abhaya-dan*).

Jaina ethics also makes the study of scriptures (*svadhyaya*) an important service of monk and layman. This endeavor is known as *sastra-dana*. Its purpose is to advance knowledge, eliminate error, and it brings many others into its orbit of enlightenment. By following the duty of scriptural charity, Jain laymen have erected prestigiours libraries containing numerous literary treasures. These Grantha-Bhandaras are not confined to Jaina works but contain collections which are of value for Indian culture at large.

No Religions Support for Castecism

Jain egalitarianism rejects the traditional division of society into higher and lower castes. It finds no basis for the idea that makes one caste superior to the other. On the contrary, it finds castecism an evil based on hatred, pride, and deluded vision. Jainism gave no ground for the supremacy of any caste by reason of birth. This explains why many slaves, untouchables, and low-caste people entered the Jaina fold, and some were able to prove their personal merit by raising to the level of saints.[23] Lord Mahavira shoed his feelings for the dignity of his fellows by eliminating the convention of caste distinctions in mutual address. He says, "Worthy beings! take it as my command that henceforth no monk address another by the latter's caste.[24] He was very conscious that pride of caste is destructive of communal solidarity.

Jain ethics comprises right faith, right knowledge, and right conduct. Is it manifests as nonpossession, nonabsolutism, and nonviolence? Through faith one discerns the nature of body and soul, and this awareness produces and attitude of detachment and nonpossession. Right knowledge frees one form absolutism and enables one to see things with a liberal and open mind. The discovery of the oneness of all living beings leads to nonviolent conduct. The centrality of ahimsa to Jaina ethics makes it truly global. Its practitioners are world citizens.[25] Its message of goodwill is for the whole of humanity.

"May all people thrive in happiness? May the ruler be of religious bent of mind? Mind there be timely rains. Let all diseases disappear. Let there be no famine, theft or epidemic in this world even for a moment. May this wheel of religion (dharma-chakra) moves ever and anon, and bring about universal happiness and peace".[26]

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SECTION-3

SYNTHESIS OF EASTERN AND WESTERN PHILOSOPHY

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Chapter-17

Is Sankara a Philosopher, Theologian or a Social Reformer?

—P.I. DEVERAJ & SYAMALA. K

Prof Sohan Raj Tater, a man of extraordinary achievements and former Vice Chancellor of Singhania University is also one of the known philosopher of Rajasthan. My acquaintance with Dr.Tater is almost twenty years old.

In the history of Indian philosophy the place of Sankaracharya is both permanent and high. He is gifted with extra-ordinary intelligence, a deeply penetrating mind, critical insight, logical reasoning, philosophical analysis, religious purity, sublimity of renunciation and profound spirituality. His contribution to Indian philosophy and to Vedic religion and culture is unparalleled. The credit of establishing Advaita Vedanta as a sound philosophical system goes to Sankaracharya. He was a champion of knowledge and he dedicated his life to selfless service *(nishkama karma)* and devotion to God *(bhakti)*.

Hence his life can be considered as an ample proof that selfless service and devotion may go well with spiritual enlightenment (*jnana*). Although he disclaimed originality, he wrought a revolution in the minds of men, the salutary effects of which can be felt even today. This was made clear by Dr. S. Radhakrishnan when he stated "His philosophy stands forth complete, needing neither a before nor an after...whether we agree or differ, the penetrating light of his mind never leaves as wherever we were."[1] He thus set a model in thinking and exposition which subsequent philosophers in India have striven to follow. Here in this paper our attempt is to discuss whether Sankara is a Philosopher, theologian or a social reformer. Many attempts were made to unravel this issue among the Indian and Western scholars. The discussion seems to be relevant since it is possible for us to place him in all the above said heads.

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Sankara appeared on the firmament of Indian thought at a time the country was caught in a great churning process- politically, socially and culturally. It was such chaotic atmosphere that Sankara brought his life giving philosophy of the non-dual Brahman of the Upanishads. He never claimed for himself any kind of originality for his teachings. His originality was in reinterpreting the great traditions of the country to suit the conditions of the time.

Works of Sankara

Sankara's writings show great intellectual power, logical precision and emotional profundity. If it is asked what the greatest contribution that Sankara has made is, the answer would be the exposition of the true import of the scriptures through his various commentaries and many books. It is not definitely known how many books he had written, but it is said that it is more than one hundred and fifty. To read through these books even once, it would take a number of years. To study them, even whole life time will not be sufficient. This was made clear by Prof. Namboothiri when he mentioned that, "...too little has been said and much has been left out of the unfathomable depth and unmeasurable vastness of Sankara's ocean of knowledge. Yet there is one consoling thought: to experience the salinity of the vast ocean we need only a drop on our tongue."[2]

The works of Sankara can be broadly classified into these sections. 1. Commentaries *(Bhasyas)*. They are commentaries on the Upanishads, the Bhagavad Gita and the *Brahmasutra*. They together form the *Prasthanatarya* and Sankara's *bhasyas* serve as a guide, a golden key, unlocking for us the vast treasure chambers of wisdom contained in our scriptures. These three works form the cornerstone on which the whole edifice of Hinduism stands. 2. Books dealing with the fundamental concepts of Vedanta *(Prakarana granthas)*, *Vivekachoodamani*, *Atma-bodha*, *Tattvabodha* etc are some of the *Prakarana granthas*, and 3.Meditation verses *(stotras)* His *stotras* invariably consisted of prayers to grant one the true light of knowledge and discrimination and to save one from the wheel of birth and death- thus setting forth an ideal to be pursued by the students.

Sankara as a Theologian

Sankara was not only a great thinker and noblest of Advaitic philosopher, but he was essentially an inspired champion of Hinduism. This was rightly pointed out by Swami Chinmayananda when he wrote, "An exquisite thinker a brilliant intellect, a personality scintillating with the vision of truth, a heart throbbing with industrious faith and ardent desire to serve the nation, sweetly, emotionally, and relentlessly logical, in Sankara the Upanishads discovered the fittest spiritual general."[3] Such a powerful leader

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was needed at that time when Hinduism had been almost smothered within the entanglements of the Buddhist philosophy.

Sankara has developed a number of *stotras* or hymns in praise of Gods and he has written *Bhasyas* or *prasthanatraya* which forms the basis on which the whole of Hinduism is based. Hence he was an inspiration to our country as a reviver of the glorious Hindu culture. He was not an exclusive *saivate* or *vaishnavite* or *sakta* and yet he stood out to be the best among *saivates*, *vaishnavaites* and *saktas*, thus setting a model for the respective groups for the correct method of worship. One of the very first tasks of Sankara was to promote religious harmony among the Hindus. As we saw earlier, he sought to unite them on the basis of the principle of unity which is Advaita. This was made clear by Prof. Victor George when he stated that, "Sankaracharya was not to be a critic by denying the personal God and worship but interested to establish unity among the systems. His mission is not to bring quarrel among various theological systems but to see that a spirit of unity prevails. He interpreted the theology of the Upanishads and preached it for the benefit of humanity, as people are misguided with false doctrines."[4]

Temples and places of pilgrimage play a great role in Hindu religious life. Sankara visited most of them, and imparted sanctity wherever necessary, by correcting wrong ways of worship, by putting a stop to sacrifices that involved violence to living beings. Sankara also established monastic centers or mutts in the different parts of the country. He also charged his principal disciples to head them so that each become a centre of Advaita tradition. Of the several mutts the most important are Badri, Dwaraka, Jagannath and Sringeri. He erected the edifice of Advaita and established four monasteries as centers of religious teachings and missionary work. These mutts, to this date, are sources of light and wisdom to millions of Hindus. It was envisaged that the spiritual welfare of the whole country would be looked after by these four mutts from their centers in east, west, north and south. The monks and *bramacharis* belonging to each mutt were enjoined to make a special study of one of the four Vedas along with all the scriptural literature in general. So we can say that Sankaras's vision of establishing mutts was to radiate India's ageless message of *Sanatana dharma* from various strategic points. It is in this context that we think Sankara is referred to as a theologian.

But he who condemns Sankara as a mere theologian whose faith is pinned to the Vedas must be either hopelessly ignorant of Sankara-Vedanta or be himself nothing less than a prejudiced dogmatic. Sankara never accepted the *sruti* blindly. It is only because he fully knows that *sruti* is the result of the highest realization of the ancient sages, that he builds Advaita on the firm foundation of Vedas. Now let us have brief look into the basic teachings of Sankara's advaita.

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Sankara as a Philosopher

All search of knowledge originates in our instinct of curiosity. It becomes so insistent in some persons that they make it their life's mission and they become philosophers in the technical sense of the term. Philosophy signifies a natural and necessary urge in human beings to know themselves and the world in which they live in and have their being. Hence philosophy is defined as the interpretation of man and nature and their relation towards each other. In this sense, philosopher is a person who is always seeking to find answers to the ultimate questions regarding the world. As Sankara discussed such ultimate questions and found his own answers to them, he may be regarded as a philosopher in the right sense of the term. Again, the orthodox and heterodox systems of Indian thought, though distinct in their origin and general spirit, exhibit certain common features like epistemology, metaphysics and ethics. All these elements can be clearly seen in the thought of Sankara and so also he may be considered as a philosopher. In this part of my paper we are highlighting that aspect of Sankara by giving a brief look into his Advaita system.

The philosophy of Sankara is sublime and unique, highly inspiring and elevating. It commands the admiration of the whole world. Indian philosophy has always come to be identified with Sankara's Advaita philosophy.The quintessence of Sankara's philosophy was stated by himself in half-a-verse:

'Brahma satyam jagan mithya

Jeevo brahmaiv naparah'

'Brahman, the Absolute, alone is real; this world is unreal *(maya)*; and the *jeeva* or the individual soul is not different from Brahman.' The Upanishadic terms Brahman and atman indicates the highest Reality, which is non-dual. Supreme Brahman is *nirguna*, *nirvisesha*, *niraakaara*, that is, without the *gunas* or attributes, formless,

without any special characteristics, immutable, eternal, and non-agent. Brahman is above all needs and desires; it is always the witnessing subject; it can never become the object as it is beyond the reach of the senses. It is non dual or one without a second. The Absolute, the existence *(sat)*, consciousness *(cit)*, and bliss *(ananda)* form the *swaroopa* of brahman. Brahman is not an object as it is *adrsya*, beyond the reach of the eyes. Its nature cannot be defined in terms of any categories; hence the Upanishads declare: *neti, neti-* not this not this. This does not mean that Brahman is a negative concept, or a nonentity or contentless void. It is all-full, infinite, changeless self-existent, self-delight, self-knowledge and self-bliss. It is the essence of the knower. It is the Seer *(drshta)*, transcendental truth *(turiya)*, silent witness *(sakshi)*.

Saguna Brahman and *nirguna* Brahman are not separate or two Brahmans. The same Brahman appears as *saguna* Brahman for the worship of the devotees; it is the same

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Truth from two different points of view. *nirguna* Brahman is the highest Brahman from transcendental view point *(paramathika)*; the *saguna* Brahman is from the relative view point *(vyavahaika)*. The Supreme Truth is that Brahman which is non-dual and relation less. To Sankara this world is only relatively real *(vyavaharika satta)*.He advocated *vivarta-vada,* the theory of phenomenal appearance or superimposition *(adhyaasa)*. Just as snake is superimposed on the rope in the twilight, this world and body is superimposed on Brahman or Atman or Supreme Self. If we get knowledge of the rope, the illusion of the snake in the rope will automatically vanish. Similarly, if we get knowledge of Brahman or the imperishable, the illusion of the body and the world will disappear. When a*vidya* or the veil of ignorance is destroyed through knowledge of the eternal, when *mithya-jnana* or false knowledge if removed by real knowledge of the imperishable, we shine in our true, pristine, divine, splendor and glory.

Atman is the same as Brahman. It is pure consciousness. It is the self which is the Self-luminous and which transcends the subject-object duality and the trinity of knower, known and knowledge, and all the categories of the intellect. This Self can never be denied, for the very idea of denial presupposes it. It cannot be doubted, for all doubts rest on it. All assertions, all doubts, all denials presuppose it. He who knows Brahman becomes Brahman. Everything is relative and therefore ultimately unreal. The self alone is not relative. It is, therefore, self-proved.

The principle that makes for the phenomenal appearance of the world is Maya. It has significance only from the relative *(vyavaharika)* stand point and not from the stand point of absolute. Maya or *Avidya* is not pure illusion. It is not only absence of knowledge. It is also positive wrong knowledge. In fact it is indescribable. Brahman is the ground on which the world appears through Maya. When right knowledge dawns the essential unity of the *jiva* with the *Paramatman* is realized and Maya or *Avidya* vanishes.

Jiva is a blend of the self and the non self. The *jiva* in its true character is '*Saksin*' or witness which represents pure consciousness. It is characterized by *swaroopajnana* whereas the empirical self or *jiva* is characterizes by *vrittijnana*. According to advaita, soul is not created. Only its empirical outfit is created and what happens at death is the change of this empirical outfit. Human experience is distinguished into three states namely waking, dreaming and deep sleep. The true self transcends all these three stages. It is known as the *turiya* or the fourth.

The only way of realizing Brahman is *jnana*, and in order to attain this *jnana* and the supreme realization of the Absolute, a four-fold path is prescribed: *viveka*- right discrimination; *vairagya*-detachment from the sensory attractions, leading to the extinction of desires; *sama dana*, *uparati*, *titiksha*, *samadhi* and *sradha*-calmness, self control, detachment, endurance, creative concentration and faith,; and, above all, *mumukshutva*-the sustained urge to attain liberation and the resolute will to shed human limitations and

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realize the Absolute in life. *Bhakti* or devotion is only a step to secure the grace of God, which would obliterate the distinction between the aspirant and God; and so is *karma*, actions without attachment, which bring purity of mind and which lead to the higher state of *jnana*.

We can observe that the advaita of Sankara, in its different aspects, is an attempt to follow out the Upanishadic idea of the unity of all existence to its logical conclusion. According to Chandradhar Sharma, "One may or may not agree with Advaita; one may freely choose any other school of Vedanta or any other system of philosophy as more satisfactory; but one cannot logically deny that Shankara's interpretation is the correct interpretation and Advaita is the is the central teaching of the Upanishadic philosophy."[5] With all its defects and excellence it stands in the history of human thought as the most consistent system of monism.

Sankara as a Social Reformer

The age which saw the advent of Sankara was a dark period of unrest and strife. The country was divided into a number of principalities which had very little in common between them. The land had no religious master, and the population drifted without a goal stagnating in innumerable sects, each championing its own narrow, limited view point to the exclusion of all others. India was thus going through great intellectual, spiritual and social turmoil. It was into such an age of fuming confusion, chaotic intellectual anarchy and social decadence that Sankara was born. This was pointed out by Jawaharlal Nehru when he wrote, "Adi Sankara strove hard to synthesize the diverse currents that were troubling the mind of India of his day and to build a unity of outlook out of that diversity.

In a brief life of 32 years, he did the work of many long lives and left such an impression of his powerful mind and rich personality on India that is very evident today. He was a curious mixture of a philosophy and a scholar, an agnostic and a mystic and a poet and a saint and in addition to all this, a practical reformer and an able organizer".[6] A lot is known of Sankara as a philosopher but a very few is known about 'the Sankara' as a social reformer. The more we learn to adore him not as a divine incarnation but a sincere man inspired to serve the country through his philosophy and reconquer the nation from its slavery to alien ideologies, the more we shall successfully pay our tribute to our own culture. This part of our paper is an attempt in that direction to see Sankara as a social reformer rather than a philosopher.

Philosopher or Theologian

Sankara who was imbued with a divine compassion which exerts in the direction of providing enlightenment to the ignorant and suffering humanity blossomed as a moral

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leader, a mentor of mankind and a spiritual ruler of the world. By advocating the path of knowledge *(jnana-marga)* Sankara has liberated man from rituals and sacrifices. This is something that affected the social life of the individual and society.

To Sankara we owe the true conception of *Swaraj*. He realized that the unity of India cannot be based on any kind of political kinship. So by establishing the four religious monasteries in the four corners of India, Sankara had visualized the national integration and solidarity of the country. In his article 'What we owe to Sankara', Satchidananda Murthy remarks that "Sankara's missionary zeal and his establishment of monasteries influence the national leaders and political thinkers to conceive national integration and oneness of the people".[7]

Again, Sankara has brought out a revolution by introducing the *Sadhana catustaya* as the only four prerequisites to learn *Brahmavidya*. He made it possible that caste and occupation are not criterion for *brahmavidya*. He also went against the *dharmasastra* view of life of going through all the four life stages to become a *sanyasin*. He became a *sanyasi* straight away from the life of *brahmacarya*. Also he performed the funeral rite of his mother as per her wish when he was a *sanyasin*. Here we find in him appealing to reason rather than blindly following the *sruti*. He was of opinion that reason must be our guide if it contradicts with *sruti* because reason is much nearer to our experience.

Thus we find in Sankara's life many instances where there was a triumph of wisdom and reason with reference to human values against the conventions. Swami Vivekananda, continuing this line of thinking, developed out of the main positions of Sankara's philosophy the demand for equality of human beings. Starting from the upanishadic sentences of '*tat tvam asi*' and '*aham brahma asmi*', the metaphysics of Vedanta was turned by Swami Vivekananda towards the social aspects of society. Thus we see that Vivekananda on the basis of Sankara's philosophical concept developed a thorough humanist social philosophy responding to the demands of his time.

The aim of life, according to Sankara, is beyond what is achieved through life. Again, even after the realization of the ultimate end, the liberated person does not leave society or the world, nor becomes interested in it. Sankara's life itself is a glaring example of this fact. Even though in the transcendental level, Sankara has negated all dualism, it does not mean that dualism of right and wrong is as truer as all other dualism in the pragmatic level. Before the achievement of liberation, he says man must have due consideration for the right and wrong. Hence there is enough place for it in Sankara's philosophy. But after liberation is achieved such a consideration becomes superfluous because the liberated person realizes the Brahman. Attainment of liberation transforms all his life. By the transformation, the moral values are even more glorified and spiritualized. This gives a new inspiration, energy, peace and stability in practical life. Thus the ultimate end in

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Advaita philosophy is beyond right and wrong but instead of negating them, it leads to them ultimate fulfillment. Sankara's system is unmatched for its metaphysical depth and logical consistency. It destroyed many old dogmas, not by violently attacking them but by suggesting something more reasonable and practical. Sankaracharya sought to clean the Vedic philosophy of obscurities and inconsistencies, and thereby making it both comprehensive and acceptable to the people at large. He thus resurrected the India of the ages and reawakened India's national genius. By means of his remarkable clearness, his supreme wisdom, and his profound spirituality he has so stamped himself upon Vedanta that it has remained the paragon of Indian philosophy and has given solace to the sorrowful heart of a large segment of mankind.

To conclude the discussion it may be pointed that Sankara was a theologian as well as a philosopher who tried his level best to bring about social reforms in the country through the Advaitic philosophy of unity and oneness. This was essential during his period. It is this unity based on ethical and spiritual values, revitalized by Sankara that help us to stand in good stead even today.

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Chapter-18

Sufism and the Position of Man : A Philosophical Exposition

—MD. SIRAJUL ISLAM

Prof Sohan Raj Tater, former Vice Chancellor of Singhania University, Rajasthan, is a well known academician and engineer. He is working relentlessly for the upliftment of society and wellbeing of citizens. He is a champion of inter faith and communal harmony. Dr. Tater is spreading culture of non-violence among the youth and growing children which is the need of hour in India.

What is Sufism?

Sufism is a mystico- spiritual movement in Islam, initiated by some pious Muslim devotees against the dictatorship of some tyrannical Muslim caliphs as well as the social injustices of the then Muslim society. After the demise of the holy Prophet Muhammad (S) some Caliphs of the Muslim states utilized Islam enormously to fulfill their personal interests and they have performed wrong/ evil deeds in the name of Islam. Some strict God feared muslim personalities were not satisfied by the activities of those Caliphs. In this intention they basically distinct themselves from their political domain and engaged relentlessly for spiritual development. But it does not mean that spirituality was absent in Islam. In the Middle -east long before the advent of Islam there were many mystic communities/ groups those who were mainly engaged to worship God through unsurpassed love and austere practices, namely, rabbun, bakkun, hanifis etc. They did not emerge from any single race or religious creed. Their main intention was to establish loving relationship with the Reality, which ultimately elevates them into a spiritual as

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well as mystical experience. The influences of these pre-Islamic mystics are predominant in the various parts of the middle- east even today. After the emergence of Islam these spiritual and mystical devotees absorbed with the Quranic ideals and took distinct name as Sufi.

As we stated earlier that Sufism is an egalitarian spiritual movement in Islam. They are egalitarian because they did not hesitate to accept the reasonable portion of thoughts and practices of other faiths and cultures in their domain. Historically, it is very natural that under some socio-cultural circumstances the Sufis have absorbed many concepts and doctrines of other races or religions, which were not prevalent in Islam. In the due course, Sufism fragmented in many orders (silsilahs) and made little differences from one order to another and took various names to designate their master, like dervishes, Pirs, Faqirs, Sufis etc. This tendency of Islamic spirituality made the difficulties to perceive a universal feature among these distinct groups. However, they all followed some common features and ideals in maintaining their specific distinctions.

Thereafter, these spiritual groups have fused in Islamic spirituality and all have been acquainted as Muslim devotees. In fact, Sufism has taken nearly 200 years to absorb with Islam. The term Sufi was first applied to Abu Hashim Kufi, who died about 776 AD, hence, historically it is evident that the term Sufi was not been utilized before that period.[1] But it is quietly erroneous to think that spirituality was not prevalent in Islam, rather, it was impregnated in a latent form in Islam prior to the emergence of Sufism. Though the term "Sufi" is not found in the holy Quran, however, numerous synonymous terms are visible in it, which are deeply related to spiritual experience of Islam, like, muqarrabun (proximity to god), Salehin (pious man), Faqirun (mendicants), Sadeqin (truthful man), Saberin (patient man), abrar (virtuous man) and so on. Now we are going to indicate some instances from the holy Quran which will strengthen the authenticity of our thought about specification / mysticism.

a) "Wa nahnu aqrabo ilaihe min hablil warid"[2] i.e. for we are nearer to him than his (devotee) jagular vein.

b) "aina yasrabo bihal muqarrabuna"[3] i.e. a spiring from the water where the drink those nearest to God.

c) "innal abrara la fi nayeemin"[4] i.e. truly the righteous will in bliss.

d) "wa yukallamunnasa fil mahde wa kahlam wa minas salehim"[5] i.e. he shall speak to the people in childhood and in maturity and he shall be (of the company) of the righteous.

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e) "innallaha ma'assaberin"[6] i.e. indeed God is with those who in patiently preserve.

f) "illa man atallaha be qalbin salehin" (Quran) i.e. nobody will reach to God unless his soul is pure.

g) "qadaflaha man tazakka" (Quran) i.e. he will be rewarded whose soul is clean and pure.

Not only in the holy Quran but also in the Hadith prophet (s) himself provided vivid instances concerning the spiritual as well as mystical ideals in Islam. He spent good deal of time at cave Hira, he himself preferred night vigil, supererogatory prayer which are highly resembled to spirituality. Beside this, his "miraj" (nocturnal ascension) is undoubtedly a spiritual as well as highly mystical one. The aesthetic aspect of Islam is based on simplicity and good deal of life. Here a spiritual anchorite is aspiring for absolute communication with divine Reality for attaining Truth. The hypothesis on which it rests that the human soul and divine soul become united with unflinching transcendental pleasure or bliss.

In Arabia, Islamic spirituality was generally known as "Tasawwufa", which later on popularly acquainted as "Sufism" in Persian land. After the admixture of Sufism with Islam it has got special impetus in the Islamic fold and became popular among the common Muslim masses. The traditions of Prophet Muhammad(s) made some special impact upon them in addition to their specific codifies and principles and Sufis were wanted to exist within the protection of Islam so that they can avail same status in it. The emergence of Prophet Muhammad(s) changed the socio-religious life of entire Middle East and took a new shape disparaging irrational bigotries in human life and society as well. Before the emergence of Islam, almost the whole Persia was of the Zoroastrian faith although there were some Jews, some Christians and some spiritual mystics. According to some scholars that the people of last section were engaged in esoteric practices which followed the inner truth in every Semitic religious traditions.

During the period of devotion an anchorite is come into the nearer to God. The supreme goal of a Sufi mystic in same as the mystics of other religions. Their utmost call for God basically an unsurpassed loving relationship between divinity and devotee, highly resemble to the premalila of the Vaisnavite cult of Hinduism. The summum bonum of the Sufi anchorite is to unite his finite soul with the infinite Entity, which is called in Sufi terminology 'Fana - Fillah' (annihilation in God) and 'Baqa - Billa' (persistence in God) as an everlasting fellowship.

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Therefore, Sufism is an inner (Batin) movement of soul by which the finite/ carnal soul becomes pure and perfect through the systematic training and exercises. He believes, God shows His majesty upon him in order to test the sweetness of the spiritual faith and love. Rumi says-

" ekhtelaf-e khalq aj nam uftad chun be masanyraft aran uftad

aj nazar gah ast aye magaz ujud ekhtelaf - e- mumin wa gabar wa yahud"

i.e. The difference among creatures comes from the outward form (nam)

When we penetrate into the inner meaning (mana) there is peace.

Oh! marrow of existence! It is because of the point of view in question that there has come into being differences among the Muslim, Zoroastrian and Jew.[7]

In metaphysical outlook Sufism is a spiritual journey; it is a journey from mundane sphere to the heavenly sphere. It is therefore, necessary to examine man's position because man here is an active force. His process of becoming is self initiative. Contemporary man bewildered concerning the sense of permanence and impermanence and materialistic minded people are not able to grasp the spiritual thought.

Man and Sufism

Man and his position in Islam as well as in Sufism is a subject of endless controversies. Some say man is considered as the vicegerent of God (khalifah tullah) in the world. Some others also are saying that man is a slave of God (bandah), hence, he is nothing but an instrument of eternal fate.[8] According to the holy Quran man was created by the hands of God (khalaqal Adama beyadehi)[9] and he gave him life and spirit by breathing into him with his own breath.[10] He (God) created man, out of a (mere) clot of congealed blood.[11] In another verse he again depicts the same idea as man we did create from a quintessence of clay then we placed him as a (drop of) sperm in a place of rest firmly fixed; then we made the sperm into congealed blood; then of that clot we made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh.[12] The lowly origin of the animal in man is with the high destiny offered to him in his intellectual, moral and spiritual nature by his most bountiful creator. Again the holy Quran says, and we will show them our signs in the horizons and in themselves.[13]

In the tradition the prophet maintains, He (God) created Adam in His image (Khalaqal Adamsala suratihi) and He taught Adam the names[14] and became master of all creatures. He is composed of body, mind and soul and each needs to be integrated on its own free

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will, love and the power of individuation. Although, the body is a most outward aspect of man, having its own objective existence and mode of action, it is not the greatest obstacle to obtain integration. Man is usually contemplative as well as active creatures that possess spiritual and phenomenal capabilities. Both state that man is a microcosm in the universe. Islam has indeed assigned a very high place to man and Sufism, however dwelt intently upon the various aspects of man. They believe the operations of divine omnipotence are carried out on man.

Moreover, he comes to realize the cosmic dimension of his being, not in quantitative but in a qualitative and symbolic sense. Generally, Sufis apprehend world as a veil (hijab) it needs unfold through will power, experience and self-awareness. According to Sufism, existence of human being is therefore, harmonious order that is endowed with life, will, sensation and purpose, just like a vast and absolute man (man accompanied with the attributes of God). To put it differently, if we take a man endowed with awareness, creativity and purpose, exemplary to the utmost degree in all of his aspects, and then enlarge him to the utmost degree, then he will appears to us as a pious personality.

Man whenever attains divine attributes becomes God like and then his all activities are to be considered as the activities of God. Generally, The relationship of man with God is natural and meta-natural and same as that of light with lamp that emits it. It is also the same as the relationship between individual's awareness of his limb and the limb itself; his perception is not separate from limb, and still less, the limb itself. At the same time, the limb itself, without his consciousness of it, it is meaningless corpse. So Sufis does not believe in pantheism, polytheism, trinitarians outlook or dualism, but only in strict monotheism (tawhid). Tawhid represents a particular view of the world that demonstrates a universal unity in existence, a unity between three separate hypotheses - God, nature, and man - because the origin of all there is the same.

All have the same direction, the same will, the same spirit, the same motion, and the same life. The Prophet Muhammad says, God resides in the hearts of the faithful and that is the real throne of Him (qulubul mumenina arsh Allah). Another popular tradition is ' God says, heaven and earth contain Me not, but the heart of my faithful servant contains me.[15] In cosmological viewpoint, Tawhid being divided into two relative aspects: (a) the unseen and (b) manifest. These two terms correspond in current usage to the sensible and the supersensible. The supersensible object is beyond observation and experiment and is hidden from our sense perception. This does not indicate the form of dualism; rather it is a relative classification. It is an epistemological and logical interpretation, not only accepted but also applied by science too.

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The materialists believe in the primacy of matter as the primordial substance of the physical world, and regard energy as the product and the changing form of matter. The energist claim, energy is the primary source and substance of all things and matter is the changed and compressed form of energy. In response to this view Einstein proclaimed that an experiment in a darkened room proves that neither matter nor energy is the primary and true source of the world of being. The two interchange with each other in such a way as to prove that they are the alternating manifestations of an invisible and unknowable essence that some times shows itself in the form of matter and some times in the form of energy. The only task of physics is to examine these twin manifestations of the one super sensible being.

The worldview of Sufism is naturalistic because they say that there is no monkary in Islam as stated by the Prophet Hadrat Muhammad(s) like "la ruhbaniyata fil Islam". They say the manifest world, is composed of a series of signs (ayat) which posses various norms (sunan). The use of the word sign depicts various meanings. Here the oceans and trees, night and day, earth and sun natural beauty and man himself are the sign of the Reality. The term sign is the sense of tangibility it represents manifestation, not only in physics but all the sciences concerned it as the tangible world- phenomenon, translated in Persian padida or padidar and in Arabic as Zahira, phenomenology. Both are based upon Absolute Truth. What is knowable, and accessible to our experience, knowledge and sense perception, is appearence and not being. It consists of the outer and sensible manifestations and traces of a primary, unseen and super sensory Reality.

Physics, Chemistry and Psychology can examine, analyze and render knowable these outer manifestations and sensible indications of the true essence of the world and the soul. Science deals with the signs, indications and manifestations of being, because sensible nature is the amalgam of these signs and manifestations. The concept of this sign in Sufism is closer to the approach of modern science as well as the ancient mysticism. Sufi concept of wahdat al wujud (unity in being) and wahdat as suhud (unity in witness) are very analytical. Sufis interpreted it in the sense of unity of nature and meta- nature. It linked between phenomenal aspect as well as heavenly aspect of the universe. The Light verse of the holy Quran (24:35) also depicts the same notion, illustrates this concept of being, since it illustrates the special relationship between God and the world. There is a contradiction between man and nature, spirit and body, matter and mind sensible and super sensible, but it is inevitable and normal to apprehend the contradictory categories as a whole.

The creation of man is the essence of spiritual destiny and attributes of the human race. In this regard the holy Quran says, man in the biological sense, it uses the language of the natural sciences, mentioning sperm drops of clotted blood, fetus etc that are mentioned earlier. The Quranic statement signifying that man is compounded from the

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spirit of God and putrid clay that is similar to the assertion of Pascal in his book two Infinities, that man is a being intermediate between two infinities: infinity of lowliness and weakness and infinity of greatness and glory. The similar idea is also found in the holy Quran , like -"laqad khalaqnal insana fi ahsane taqwim, summa radana hu asfala safelin" i.e. We have indeed created man in the best moulds then do we abase him (to be) the lowest of the low.[16]

In the existential view point man is free and responsible will occupying a station intermediate between two opposing poles-God and Satan. The combination of these two opposites, the thesis and antithesis, which exist both in man's nature and his fate, create motion in him, a dialectic, ineluctable and evolutionary movement, and a constant struggle between the two opposing poles in man's essence and his life.[17] In the world of the mind, it is impossible for an object to be hot and cold at the same time or to be large and small at a time. In Meta -nature, however, this is not only possible, but actually obtains. The intellect cannot conceive of a being simultaneously dead and alive, because death and life cancel each other out, but in Meta-nature death and life exist with each other and within each other, they are the two side of the single coin. Hence Hadrat Ali the 4th caliph of Islam and the door of Sufism says, " The breath of life itself is a progress toward death." [18]

And in fact we see that man known to us as risen so far in brilliance of spirit, splendor, beauty, awareness, virtue, purity, courage, faith and generosity, and integrity of character, that he leaves us amazed. No being material or immaterial, angel or jinn, has the capacity for similar growth. At the same time, we see other men who in their vileness, impurity, weakness, ugliness, cowardice and criminality have descended lower than any beast, microbe or demon. Man may attain the infinite in vileness, ugliness and evil just as does in perfection, nobility and beauty. One extremity of man is that he touches God, the other, the devil whatever he prefers. Man is situated between two absolute possibilities, each situated at two extremities.

He is a highway leading from "minus to the power of infinity" to "plus to the power of infinity." Facing him, traced out across the plain of being, is a highway leading from an infinitely vile minus to an infinitely exalted plus. He is a free and responsible will; he is both a will obliged to choose and the object of his own will and choice. To use the terminology of Brahmanism, he is the way, the wayfarer and the wayfaring. He is engaged in a constant migration from his self to clay to his divine self that is why, God ordered to the angels to bow down to man (Adam).

Man, this compound of opposites, is a dialectical being, a binary miracle of God. In his essence and life-destiny, he is an "infinite direction," either toward clay or toward God. The holy Quran repeatedly discuss the creation and composition of man, as it is

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scientific and not philosophical. No element of God is exit in him. God exists in him as a potentiality for which man can reach perfection. So the holy Quran says, truly we are God's and to him we shall return."[19] On account of man's dualistic nature he is in the continuous motion. His life is the stage for a battle between two forces that results in a continuous evolution toward perfection. Men have a choice and engage in constant becoming. He is in infinite migration, a migration within himself. Religion is, therefore only a path not an aim, its aim is to attain truth only. We are using religion as an aim, hence it creating problem in the society.

Man's Psychology

Sufism integrated various doctrines like- metaphysics, cosmology, sociology, eschatology, psychology etc. Sufi psychology is mainly based on the Quranic ideas.

Man is a composition of body (jism) and soul (ruh). Hence, man's psychology is very significant in this spiritual exercise. In this regard the Bengali Sufi singers (faqiri cult devotees) say, " jaha nai bhande taha nai brahmande" i.e. whatever is not in this body that is not in the universe. The body of the devotee helps him a lot to attain psychological perfection. In astonishingly they again asked to the people, " tintala ei ghar khanite bas kariche kon jana ! tar at khupri nai araja....." i.e. who resides in this three stairs building! It has eight cells and line doors...The second part of him is keenly related to his psychological and divine element. The life of a man will not be considered as a complete until and unless we discuss something about his psychological aspects. Moreover, his psychical structure helps to realize the soul from its own knots after illuminating its darkest aspects through rigorous practices in the inner journey of his soul.

Hence, the term "Sufi psychology" is probably a deceptive one, because it implies that there is relatively homogeneous doctrines of the psyche that majority of the Sufis believe as an important factor. As for the doctrinal aspect of Sufi psychology, the human soul is the faculty of many planes that united systematically. Sufi psychology is basically a discussion of nafs, qalb and ruh.[20] The nafs is the lowest principle of man. The qalb is something higher than the nafs and the ruh is called spirit the purified soul. The reputed Sufi al Kharraz states that nafs and qalb the element tab,"nature" the natural function of man.[21]

Nuri the celebrated Sufi says that man's heart possess four different aspects as per the holy Quran , like, sadr (breast) ,connected with Islam (39:23); Qalb (heart) is the seat of Iman (49:7;16:106); Fuad (higher category of heart) connected with marifa (gnosis) (53:11) lubb (inner most heart) is the real seat of the Tawhid. (3:109).[22] However, Sufis have lay emphasis upon Latif-e-Sitta (The six subtleties) that is the most pertinent parts

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of Sufi psychology. The latif-e-sitta is related to Nafs, Qalb, Sirr, Ruh, Khafi, and Akhfa. These six lataif (sing: latifa) designate various psycho spiritual "organs", or sometimes, faculties of sensory and super sensory perception .In general, Sufic development involves the awakening of soul in a certain order of these spiritual centers of perception that lies absolute peace in the mind of the devotee as well as the whole universe. In Sufism, the term "muta qabla an tamuta" i.e. die before you die is an important slogan, where carnal soul, (al-nafs al-ammarah) elevate man in the state of spiritual stage.

The second category of soul in Sufism is called al-nafs al lawwamah, the soul that is higher than the former one. The third category of soul is called al-nafs al mutmainna, i.e. the satisfied or purified soul. In the Quranic terminology this soul is also called al-ruh. Through latifa a Sufi can fit himself to attain divine knowledge (marifat) and then he become familiar as an arif (gnostic). Sufi psychology elevates man beyond the empirical, earthly self that helps him to apprehend the wholeness of human state as integrated whole. The goal of a spiritual man is a journey through the cosmos and ultimately beyond it. From the psychological point of view, it must be remembered that Sufism contains a complete method of curing the illness of the human soul.

They believe, only the higher can know the lower; only the spirit can know the psyche and illuminate its dark corners and crevasses. Only the man whose soul and psyche becomes integrated and illuminated has the right to cure the others.[23] Sufis interpreted different spiritual states in the level of their consciousness on which they occur intuitive knowledge of the divine, like, (a) kashf -e-kauni, it manifest in the state of dreams and clairvoyance as a pious action and purifications of the lower soul. (b) kashf -e-ilahi, is a state of hidden thought acquired after constant polishing the heart of a devotee. (c) kashf-e-aqli, lowest grade of intuitive knowledge. (d) kash-e-`imani, is a state of perfect faith where a devotee attains divine proximity.[24]

Conclusion

From the above discussion it is apparent that in Sufism the position of man is very important, because he is the devotee as well as the knower (arif) of God's mystery in the universe. Hence, in this present juncture Sufis spiritual exercises will help to elevate human being in the state of real man. The world is thickly populated but there is an enormous scarcity of true man in this modern degenerated world.

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Chapter-19

Sri Aurobindo's Synthesis of Hindu–Christian Fundamental Notions

–K.R. RAJANI

Professor Sohan Raj Tater, former Vice-chancellor is a Jain Scholar of repute. He is a man of principal and having universal outlook. Ever since I met him I became his admirer.

It is true that, Christianity has largely influenced the Neo-vedantist Sri Aurobindo. The reason might be, he studied for 14 years (07-21years) at St. Paul's school and King's college, Cambridge, England, lived and associated with Christians. It is recorded that he was even baptized while at London. many of his new philosophical terms and ideas are taken from Christianity. The holy spirit, son of man, kingdom of God, trinity, collective salvation are some of the Christian concepts which serve as bedrock for Sri Aurobindo's philosophical concepts like the descent of spirit, divine life upon earth, Brahmic cousiousness, supermind, the ideal of human unity and some of the other concepts.

The nature of holy spirit is explained in three ways in the old Testament. (i) The holy spirit as an agent in creation (Gen 1: 2; Ps. 33:6; Eze 37:1-10) (ii) The Holy Spirit as a source of inspiration and power (evident in the stories of the Judges; / kings and /prophets) (israel's leaders -from Moses to Joshua to the Judges, to David to Solomon) iii) The holy spirit as God's presence in the covenantal community, (Eze 11: 14-21; 36:22-32)

In the new testament, the holy spirit represents both the presence and activity of the God and the continuing presence of Jesus Christ in the church. It is also described as a 'counselor' who represents both divine presence and guidance for the disciples. In Pauline thought, the spirit makes people one 'in Christ' and empowers them, not only for the

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mission of the Church, but also for the moral and ethical life appropriate to those who understand themselves to be the people of the new age.

Sri Aurobindo maintained that, the holy spirit which descended on Jesus Christ is the same spirit which is known as Brahmic or higher consciousness. In his words "... the holy spirit, pure self, Brahmic consciousness is that which makes them one & that also in which they Communicate. For we hear of the holy spirit descending upon Jesus & it is the same descent, which brings down the powers of the higher consciousness into the simple humanity of the Apostles (Sri Aurobindo, Essays on Gita, Vol-13, SABCL, Sri Aurobindo Ashram Trust, ondicherry, 1971, P-154). Sri Aurobindo viewed that the supramental consciousness (holy spirit) descends on the body, mind, life of man and transforms him as divine being or superman. The Christian doctrine affirms that God has descended into the world to deliver the humanity from sin. This is the significance of Jesus Christ's birth and his suffering on cross.

The descent of Holy Spirit will guide the people to live according to the will of God. In structuring his concepts the descent, supermind, and involution of spirit in matter Sri Aurobindo was influenced by the Christian concept of Holy Spirit. His understanding of Holy spirit is nearer to the Biblical scripture – "Do you not know that your body is a temple of Holy Spirit, who is in you, whom you have received from God? You are not your own; you were brought at a price. Therefore honor God with your body" (1) Cor. 6:19, 20, the holy bible, New international version, Zondervan press. Michigan, USA,p -1009) Yes! 'The holy Spirit is the mysterious power or presence of God in nature or with individuals and communities, inspiring and empowering them with qualities they would not otherwise possess' (Harper's bible dictionary (1996) & Paul J Achtemeier (Ed) theological publication in India, Bangalore, p-401).

The kingdom of God is another concept that has greatly influenced Sri Aurobindo. The vision of 'divine life upon earth or the collective perfection & the ideal of human unity are the outcome of Christian influence on his thought. Bible maintains different approaches to the existence of Kingdom God . It is a central topic of apostolic approach. The main concern of apostles is to spread the good news of the kingdom of God (Acts 8:12). Bible says: 'Paul entered the synagogues and spoke boldly there for three months, arguing persuasively about the Kingdom of God' (Acts. 19:8). St Paul writes extensively about it in many of his letters e.g., I cor: 6 ; 9; Gal 5: 21. To inherit the Kingdom of God in the future (I cor : 6 : 9; Gal 5 : 21). He also hints that it might somehow be present in the life of Christian communities (Rom. 14 : 17; Icor 4 : 20). It says those 'in Christ' are already new creatures (2 Cor 5 : 17). Paul wrote to Romans saying : For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the holy spirit because any one who serves Christ in this way is pleasing to God and approved by men (14 : 17, 18) and hence our question is what should be the approach to life? Paul

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advices that let us therefore make every effort to do what leads to peace and to mutual edification (Romans 14:19). For the Kingdom of God is not a matter of talk but of Power (I cor 4 : 20), power which contains love and gentle spirit.

The author of the revelation looked for the establishment of the kingdom of God on heaven & earth. Rev 11 : 15 says : "The kingdom of world has become the kingdom of our Lord and of his Christ and will reign forever and ever".

The Kingdom of God is within you (Luke 17:20)

Once, having been asked by the Phrisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation nor will people say, here it is or there it is because the kingdom of God is within you. In Mark 9:1 Jesus said, I tell you the truth some who are standing here will not taste death before they see the kingdom of God come with power".

All these ideas about the kingdom of God have greatly influenced Sri Aurobindo's concept of divine life upon earth. When someone asked M.P. Pandit, a direct disciple of Sri Aurobindo 'early in your speech you mentioned that Sri Aurobindo incorporated some Christian thought, exactly what kind of Christian thought does it incorporated? M.P. Pandit answered that, "I belive there is reference in his thought of the kingdom of God. Now the kingdom of God Sri Aurobindo says, is not somewhere there in the heaven, it is within us; it has to be exteriorized. Within us there are states of felicity, states of purity, we have to dig in ourselves, link ourselves with that and bring them out and actualize them in life. This is a key concept to actualize the kingdom of God" (M.P.Pandit, Sri Aurobindo on education consciousness" World Union Vol. XVIII, No, 10, World Union International, Pondicherry, April, 1978, P 20).

Sri Aurobindo viewed that kingdom of God does not exist anywhere in heaven but right here upon the earth. He termed it as the 'Divine life upon earth'. He does mean that "divine life in a material world implies necessarily a union of the two ends of existence, the spiritual summit and the material base, it joins the heights and the depths together. The spirit descends into matter and the material world with all its lights and glories and powers and with them fills and transforms life in the material world so that it becomes more & more divine, (supramental manifestation, Vol-16, SABCL, Sri Aurobindo Ashram trust, Pondicherry, 1471, P-5-6)

Almost the similar idea is expressed by the author of revelation (Bible) saying: "The kingdom of the world has become the kingdom of our Lord" (11:15) when the people become more & more divine, without the worldy wickedness, such as 'Neither the sexually immortal nor idolaters nor adulterers nor male prostitutes nor homosexuai offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the

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kingdom of God' (I cor 6:9,10). The human must be washed from all these sins, sanctified and justified in the name of the Lord Jesus Christ and by the spirit of our God.

In Sri Aurobindo's words : 'the law of sin & virtue ceases for us when the son of God shines upon the soul in truth and love with its unveiled splendour (the hour of God, Vol-17, Sri Aurobindo Ashram trust, Pondicherry, 1972, p-79). Thus he accepted that "Christ came to the world to purify" (the hour of God, Vol – 17, p-99) and the 'doctrine of son of man on the cross acquires a new significance and man himself becomes the Christ of the universe'. He continued to say "it was the knowledge of good and evil that brought grief and sin into the world; when that knowledge is surmounted, man will rise above grief and sin. Before he ate the forbidden fruit, he had the innocence of the animal. When he shall cease to eat it, he will have the innocence of God" (essays on Gita, Vol. 13, P-154).

Sri Aurobindo also compares the doctrine of trinity with Hindu scriptures in trinity " the father is above in the inner heaven, the son or the supreme prakriti becomes Jiva of the Gita, descends as divine man upon earth, in the mortal body; the holy spiri, pure self, Brahmic consciousness is that which makes them one and that also in which they communicate". (Essays on Gita, Vol- 13, P-154)

Sri Aurobindo's neo-Vedantic formula is that – spirit is (becomes) matter and matter is (becomes) spirit, which is similar with Einstein's scientific theory E=mc2. Thus Sri Aurobindo has synthesized the fundamental doctrines of two major religions and arrived to a harmonious platform to exist peacefully with other religious groups.

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Chapter-20

Eastern and Western Philosophy

—GYAN PRAKASH

Prof Sohan Raj Tater, an extraordinary philosopher and former Vice Chancellor of Singhania University, Rajasthan is a by product of Eastern and Western education system. By temperament he is spiritual. Science is his academic background and engineering his profession. As an engineer he worked relentlessly for the upliftment of society and wellbeing of citizens. My acquaintance with Dr.Tater is because of his academic achievement. He is doing yeoman service to humanity.

Early in my studies I had read about many Indian and Western thinkers and in which I found there was a Western bias that Indian philosophy was all about theology rather than philosophy. In this light Prof. Dr. Sohan Raj Tater has also written a paper on "Idealism and Realism in Western and Indian Philosophies." Prof. Sohan Raj Tater's paper is an attempt to clarify this ground. However, one can pose the question: why comparative philosophy? Many might argue that a comparative study between Eastern and Western philosophical positions is just another pointless comparison of apples and oranges. However, let us start this debate with the meaning of the 'comparative philosophy'.

When one uses "comparative philosophy" it means that any comparative study of the systems or doctrines of philosophy developed in two or more different philosophy such as Eastern and Western. In comparative philosophy generally one does re-examine the foundations of Western and Eastern philosophical thought. There are a few who believe that a comparative study between the Eastern and Western philosophy is not possible because there is no agreement between the two traditions. In the east the highest goal of the philosophy is to achieve the ultimate truth. So what the West considers as

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philosophy, Eastern philosopher considers only as a stepping stone to real knowledge or ladder and to be thrown away after one has climbed up on it. Again, what the East considers as philosophy the West might regard as theology because most of Indian philosophy has been attached to the authority of religious scriptures, or to some mystic experience. But we are of the opinion that Indian philosophy gives wide variety of knowledge. Let me quote an Indian thinker's view in this connection:

The basic trouble about the view that Indian philosophy is concerned with moksa is how to make intelligible it multifarious other concerns in terms of this supposedly central perspective, which alone is presumed to give it meaning. Unfortunately, there seems to be no way to do this, for the concerns of philosophical speculation in India seem to be almost the same as those in other traditions or countries. This fact is attested to by every writer who tries to draw parallelisms between Indian and Western philosophy, and their number happens to be by no means small. There seem to be a host of problems in Indian philosophy which do not appear to have any direct or indirect relation, even in the remotest way, to moksa.

We believe that philosophy is the pursuit of many diverse thinking and human ideas. The world of ideas is wide open. Comparative philosophy is a learning process in which one tries to understand the other. If the dictum of 'know of thyself' which could take Socrates forward in his rational pursuit, and if the words of Buddha asking his followers, 'be a light unto yourself' which could make many divergent philosophies in Buddhism itself, one finds the echo of the same search in both the thinkers, whether or not one is in the west and the other in the east. "Regardless of geographic and periodic separation, it is clearly seen that there is a remarkable similarity in the foundation of East and West philosophies which presages the possibility of a single methodology and comparative philosophy."

The function of philosophy, whether it is in the east or in the west, is to know the structure of one's own thinking and the thinking of others. The structure of the mind with which one philosophizes is the same structure with which one does theoretical physics and mathematics. Thus, no separate minds are required to engage in philosophy or in natural sciences. "If the truth derived is the same truth regardless of whether it is a Westerner or an Easterner doing mathematics or natural sciences, the respective answer is being essentially the one and only truth, then why is a diversity of truths entertained only in philosophy?" In the pursuit of truth and in the pursuit to know lies the answer to the question of why comparative philosophy. The answer is simply that 'we want to know.'

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There still remain other issues regarding the validity and worth of 'comparative philosophy.' we are aware that there are some disadvantages of comparative philosophy like distortion. Translation of philosophical terms is a matter of great concern here. Sometimes one translates the term into the target language with the same word rather than according to textual context. All branches of philosophy, unavoidably at some point, engage in comparing one philosophy with another. And if they neglect to compare "Eastern" philosophies with their "Western" counterparts, it is to their detriment, since assumptions and alternative paradigms will go unnoticed. There is always the advantage of seeing one's own view in a new light and this is the main advantage of comparative philosophy. It seems to us that philosophy is a very uncertain subject and that is the main reason that one's conclusions are always tentative, contingent upon premises and presuppositions all of which can never be proven. Hence, it is incumbent upon the philosopher to keep an open mind and to try not to assume that the tradition in which he was trained to think is true beyond doubt. A respected contemporary Indian philosopher, J.N. Mohanty, writes:

If one finds that a theory or a doctrine of thesis in one tradition is the same as in another, then that discovery is interesting, bolstering faith in the universality of reason, but is philosophically exciting. The use of such a discovery belongs to what the Germans call Kulturpolitik. But if a researcher identifies that underlying seeming identities there are differences- differences in questions, in the concepts and methodologies employed and in overall theories- then we have philosophically most interesting findings. You can still search for the truth, but-no matter to which tradition you may belong- your initial confinement to your framework will be shaken by these other possibilities, and your thinking will be liberated as it never was before. If philosophical thinking, at its best, is to reflect on its own presuppositions, that process is hastened by discovery of differences. Affirmation of identities sends you back your initially comfortable self-satisfaction and smugness.

Then the next question can come up: If philosophy delves in the realm of studying ideas and knowing oneself, then what stops us to know the ideas of others, even if they are from two different traditions, and even if they speak different philosophical language and categories? To make it clear let us take the geometrical reasoning: a theorem that applies to a specific polygon, say a triangle, necessarily applies to all triangles, whether equilateral, scalene, or obtuse. In the same way, mind per se remains the same, though the depiction of it may vary from thinker to thinker. We find there is much of similarity in them, than dissimilarity. Whether it is similarity or dissimilarity, it was our pursuit to analyze their perceptions on mind; and hence this study has been carried out. In research paper, Prof. Sohan Raj Tater does not elucidate many important points though his account of Indian and western philosophy is very significant.

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Chapter-21

Vivekananda's Thoughts on Man-making Through Moral Values and Character Development and its Present Relevancy in School Education

—PRANAB BARMAN & DR. DIBYENDU BHATTACHARYYA

Introduction

Swami Vivekananda is one of the famous philosopher as well as educationist in the history of Indian education. His educational thoughts and ideas have been influenced by his philosophy of life. Swami Vivekananda believed in the Vedanta philosophy which considers that the ultimate goal of human life is to attain 'unity with the creator'. According to him 'God resides in every human heart'. So that, the best worship of God is service to mankind. According to Swami Vivekananda 'Education means that process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet'.

Swami Vivekananda always believed that the development of a nation is not possible without real education. According to him, development of good personality in every human being is very essential in case of nation building. That's why, Swami Vivekananda emphasised on man making education by which we can made a good citizen for our national development. According to Swami Vivekananda 'Man making means a harmonious development of the body, mind and soul'

Objectives of the Study

The researcher has conducted his study on the basis of following objectives:

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(1) To study the thoughts and ideas of Vivekananda regarding moral values and character building education.

(2) To examine the relevancy of thoughts and ideas of Vivekananda in present school education system.

Moral values and thoughts of Vivekananda:

Moral values are the standards of good and evil, right or wrong which govern an individual's behaviour and choices. Moral values are the rules and guidelines, the mores, which an individual or a group has about what is right or wrong, good or evil. Morality speaks of a system of behaviour in regards to standards of right or wrong behaviour. Moral values include some important aspects:

1. Moral standards, with regard to behaviour;
2. Moral responsibility, referring to our conscience; and
3. Moral identity or one who is capable of right or wrong action.

Morality has become a complicated issue in the multi-cultural world we live in today. Let's explore what morality is, how it affects our behaviour, our conscience, our society, and our ultimate destiny. Morality describes the principles that govern our behaviour. Without these principles in pla ce, societies cannot survive for long. In today's world, morality is frequently thought of as belonging to a particular religious point of view, but by definition, we see that this is not the case. Everyone adheres to a moral doctrine of some kind.

Vivekananda realizes that mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. Conflicts of ideas, manners and habits are pervading the atmosphere. Disregard for everything old is the fashion of the day. At this situation, Vivekananda seeks the solutions of all these social and global evils through education. Vivekananda emphasised on such education through which moral values can be developed among the students so that they can conduct their life morally. They can decide what is right or wrong; what is good or evil; what is justice or injustice.

Vivekananda believed that if we can make a student as a good human being, the development of moral values within him is the prior task of education. According to him, morality is the important aspect of personality. For this, Vivekananda laid stress on religious education. Swami Vivekananda believed in the liberal concept of religion. Essential elements of all religions are the same. No religion is inferior to other religion.

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Man should follow an attitude of respect for all religion. According to Vivekananda, love is the highest goal of religion. Man should imbibe love for all and hatred for none.

Character Building Education and Thoughts of Vivekananda

Swami Vivekananda emphasised on man making education for human development as well as national development. According to him, man making education is inherent in character development as well as vocational development. Swami Vivekananda always told one thing that the main purpose of education is to build up such a personality whose character is covered with full of morality. According to him, education without character is like a flower without fragrance. An education system that doesn't recognize this can be self-defeatist at the best.

The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. Vivekananda told that every work that we do, every movement of the body, every thought that we think, bears an impression on the mind-stuff. What we are every moment is determined by the sum total of these impressions on the mind. Every man's character is determined by the sum total of these impressions.

According to him, if good impressions prevail, the character becomes good, if bad, it becomes bad. Swami Vivekananda realized three things are necessary to make every man great, every nation great.

1. Conviction of the powers of goodness.
2. Absence of jealousy and suspicion.
3. Helping all who are trying to be and do well.

Swami Vivekananda suggested trying to give up jealousy and conceit and learn to work unitedly for others. He told, purity, patience and perseverance overcome all obstacles. He suggested to take courage and work on. Patience and steady work, according to Swami Vivekananda, this is the only way to get success.

Character Formation and Vivekananda

According to Swami Vivekananda, character is the foundation for self development. Therefore, the prime aim of education is to build up good character among students. This depends upon the ideals cherished by the individual. So the educator should have to present high ideals before his students. The best way to develop a character is the personal example of high character set by the teacher. In ancient Indian system of education, the

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teachers used to present high ideals before the pupils, who in their turn imitated these ideals according to their capacities.

Swami Vivekananda has suggested some important guidelines or principles for character formation among the students. These are as follows:

(1) Hard work: According to Vivekananda, character formation requires hard work. This is not possible by those who have a wish for all types of enjoyment. Struggle is the best teacher in character building.

(2) Moral and spiritual values: Besides hard work, character formation requires some important traits such as purity, thirst for knowledge, perseverance, faith, humanity, submission and veneration, etc. These qualities may be developed by the teacher's example and the pupil's efforts.

(3) Gurukula system: According to Vivekananda, the relationship between the teacher and the taught is possible only in a Gurukula system of education. Therefore, he favoured the ancient Indian Gurukula system of education. In these Gurukulas, the pupils served the teacher, who in his turn helped the pupils everywhere to achieve knowledge.

(4) Formation of good habits: Character is intimately connected with habits. Habits express character good habits make for good character.

(5) Learning through mistakes: The child should be allowed to commit mistakes in the process of character formation. He will learn much by his mistakes. Errors are the stepping stones to our progress in character. Strong will, is the sign of great character.

(6) Will makes men great: Vivekananda himself was an ideal teacher. His words worked like magic upon men and women. Vivekananda asked the people to build up their character and manifest their real nature which is the effulgent, the resplendent the ever pure. Relevancy of thoughts and ideas of Vivekananda in present school education:

Recently our human civilization is passing through a dangerous situation. If we observe the present situation of our society sincerely, we can see that very dangerous anti-social activities, immoral activities, corruptions etc. are happening here and there in our society. Not only this, but also a bad effect or impressions of these activities have come into the system of education at school, college and university level. Consequently, we can see that teachers are sleazing by their students inside and outside of the school today. They have no moral values to judge yourself that what is right or wrong. Lack of morality, their character is also very bad. Sometimes, it is found that they have forgotten to respect their teachers. According to Swami Vivekananda, it is not a good sign for our

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society and nation. For this reason, he always told that if we want to develop humanity, morality, honesty, good character etc. among our students, school education is the best way to serve this purpose.

Moral Values and School Education

Students are the future of our Nation. We are taught moral lessons at home and in school such as love, fellow human beings, respect elders, no wrong things should be done, never speak lies, love your country, don't be jealous etc. But now a days everywhere crime flourishes. We see corruption; old people are sent out of home and treated badly. People are unaware of the truth. Jealousy has become the overall base of life.

Need of Development of Moral Values in School Education

The need of development of moral values in our school is very significant. Some important needs have been mentioned below.

1. Preparing our children for future roles in society: Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our kids will need both in preparing themselves to be good parents and citizens in society.

2. Many parents aren't teaching moral values: If all parents were teaching their children moral values in the home, it would not be necessary for the schools to do this work. The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children. In many families there is only one parent and no other role models for kids to follow.

3. There is too much violence and dishonesty in society: Every day students are exposed to violence, dishonesty, and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs. If moral values were taught in schools, we would have fewer of these problems.

4. To Counter bad influences in society: Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence, and the condoning of dishonesty in order to succeed.

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5. Moral values will stick with you for life: The significant of moral values in our life is very important. Moral values teach us what is right or wrong. Thus we can conduct our life in a right direction. We can understand what is good or evil. This type of learning helps us to conduct our life morally in this world.

Some Important Moral Values and School Curriculum

According to Swami Vivekananda, if we want to make our students as a moral human being, school curriculum is one of the best ways to serve this purpose. Because he think that moral values can be inculcated among our students through a value based school curriculum. Therefore, Vivekananda suggested some important moral values which should be included in our school curriculum.

1. Unconditional love and kindness: In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional. With more love in the world, kindness will follow and replace cruelty.

2. Honesty: Students must be taught that dishonesty and cheating is wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences.

3. Hard work: Nowadays, so many students want to cheat and cut corners in their studies, because they are lazy and don't place any value on hard word. This thinking must change.

4. Respect for others: Unfortunately, in our highly competitive dog eat dog society; many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas, and life styles.

5. Co-operation: To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall."

6. Compassion: Compassion in the world, there would be less homeless, hunger, wars, and unhappiness.

7. Forgiveness: Anger in most cases is caused by unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue.

Character Building and School Education

Character building improves the quality of education. According to Vivekananda, trying to teach students without teaching character is like trying to teach reading without

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teaching the alphabet. Character forms the building blocks for becoming a good citizen. So, building a good character among our students is the main task of our school education.

We can not play the blame game in our educational system. Whether knowingly or unknowingly with all teaching comes the values and concepts of exactly what it is to be humane. When a problem arises, it needs to be recognized, addressed and resolved. Instead of blaming people or institutions for the results of a lack of morality in schools, we should focus our efforts on finding ways of successfully implementing character education into schools. Changes have to occur in parents, legislators, communities, and the media and educational system so that children are taught how to behave. Actualizing character education programs into schools is necessary in order to overcome this nation's crisis of character.

Role of school education in character development among students:

According to Vivekananda, Character development is not possible without proper school education. He believed that only education can play a vital role to develop a good character among our students. Therefore, the following programmes should be exercise in school education for developing humane character among our students.

1. Character development programme:
2. Present suitable examples of ideal persons before students.
3. Give moral education for developing a good character.
4. Developing nationalism among students.
5. Developing good habits among students.
6. Development of good attitude among students.
7. Development of democratic ideals for building a good character.
8. Organising social service activities. Findings of the study.

The following findings have come out through the study:

1. Development of moral values and good character among our students is very necessary to protect and survive our society as well as our nation from different kinds of harmful activities.
2. Development of moral values among our students is very important to deal their life with morally.
3. An emphasis should be given in character building through the development of moral values based education should be included in our school curriculum.

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4. Swami Vivekananda emphasized on man making education. Man making means a harmonious development of a child in respect to their morality, humanity, honesty, character health etc. Therefore, a supportive environment to fulfil this aims of education should be created in our school.
5. According to Vivekananda, true knowledge is very essential for every human being. The acquisition of true knowledge is not possible without moral values. So that, development of moral values is very important for the development of true knowledge.

Conclusion

Lastly, we can say that, the thoughts and ideas of Swami Vivekananda regarding moral values and character building is bearing a great significance in the field of our present school education. Because, only the real school education can motivate our students to think, to do something in a right path or right ways. According to Vivekananda, thus we can make a society or nation or universe where everything is good, no corruptions, no anti-social activities, no immoral activities are exist.

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Chapter-22

Sri Aurobindo : Philosopher and Transcendentalist

—MERINA ISLAM

Prof Sohan Raj Tater, a multi dimensional personality and former Vice Chancellor of Singhania University is a leading example of simple living and high thinking. He is a strong nationalist and companion of ahimsa. His cosmopolitan out look impressed me and I became his admirer.

Sri Aurobindo was a great philosopher and seer, almost in the line of vedic and upanishadic poet-seers. His philosophy deals with ceaseless striving, from time immemorial, of mankind towards the achievement of divinity. It is 'not the result of his seeking, but a result of his finding and discovery'.[1] *The life divine*, his greatest work, is a monumental work in which he made an original contribution in the field of philosophical thought of the modern world. In nature it is at once visionary and revelatory. It is both vast in range and massive in bulk. This metaphysical treatise is divided into three sections : Vol. I 'omnipresent reality and the universe'; Vol. II, Part I, The infinite consciousness and the ignorance'; and Vol. II, Part II, 'The knowledge and the spiritual evolution'. The book explains the different processes of Sri Aurobindo's conception of the spiritual evolution. Dr. Karan Singh writes:

According to this theory, creation began when a part of the supreme, unconditioned and absolute reality plunged into the grossest and densest matter. From the dawn of creation the spirit that was involved in matter began its slow but sure evolution on the path which leads back to its source of origin. After aeons life began to make its appearance in primitive forms which gradually evolved upwards. Then, after another tremendous gap, mind first appeared among living creatures. The next step upwards was the advent of the human race when intellect

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began to assume the dominating role. This, however, is by no means the final phase of evolution. In fact it is an intermediate stage, and mankind is now poised on the threshold of the next leap forward in the evolutionary process. This step is the evolution of the mind to supermind, the luminous realm of - truth- consciousness. The instruments of this supermind cvill be intuition and direct cognition rather than the imperfect reasoning intellect which our race possesses at present.[2]

According to Sri Aurobindo, this process of evolution as manifested in the vegetable and animal kingdom is a blind though spontaneous process. But man with the help of the Superconscient that will descend to his help may become blissful and gradually progressive one. If he so wills and endeavour, he can directly participate in this process and hasten it to a quick and perfect culmination. In the chapter on 'Ascent and Integration' Sri Aurobindo explains the nature of the process of evolution:

The principle of the process of evolution is a foundation, from that foundation an ascent, in that ascent a reversal of consciousness and, from the greater height and wideness gained an action of change and new integration of the whole nature.[3]

The different stages of the ascent are described by Sri Aurobindo in these wrods:

These gradations may be summarily described as. a series of sublimations of the consciousness through higher mind, illumined mind and intuition into over mind and beyond it; there is a succession of self-transmutation at the summit of which lies the supermind or divine gnosis ..... Each stage of this ascent is therefore a general, if not a total, conversion of the being into a new light and power of greater existence.[4]

Aurobindo, thus, presented a vision of the future course of humanity. It is the vision of a gradual but definite and constant transformation of the life-pattern on this earth into the divine life, i.e. into the 'Satchidananda' (existence : conscious force : Bliss) stage. It is the vision of a supramental principle : 'a supramental principle and its cosmic operation once established permanently on its own basis, the intervening powers of overmind and spiritual mind could be found securely upon it and reach their own perfection; they would become in the earth existence a hierarchy of states of consciousness rising out of mind and physical life to the supreme spiritual level',[5] This process of gradual transformation from the limited mental consciousness to the stage of complete oneness with 'Satchidananda' implies a positive effect on the part of man.

Sri Aurobindo developed his own methods of making this effort and these are yogic methods. A brief discussion of these yogic methods is necessary for it will throw light on Sri Aurobindo as a transcendentalist. Sri Aurobindo believed that through the process of Integral (**Puma**) yoga man can actively and effectively contribute to the evolutionary

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process and thereby quicken its finalisation. This Integral Yoga achieves a perfect synthesis of Karma, Jnana and Bhakti Yogas and leads to what Sri Aurobindo himself called "The Sun-lit Path". After a devoted practice (**Sadhana**) of this integral yoga a yogi can rise to that supramental plane where the supermind keeps shining bright with all its glory, light and power. Having risen to that plane the yogi will draw that light and power in his own consciousness. He will then come back or descend to that material plane from where he had risen, and will make himself the instrument through which the supramental or the light and the power that he has drawn within himself will act towards the spiritual evolution of the earth-consciousness. This was what Sri Aurobindo is said to have performed. Through his intense endeavour he could succeed in raising himself to that supramental plane.

Two features of Sri Aurobindo's yoga are particularly remarkable. They are that Sri Aurobindo's yoga is not, individualistic but humanistic and that it strikes a final and satisfactory synthesis between spirit and matter. Salvation for the whole race or for the entire humanity and not only for an individual, is the goal that Sri Aurobindo's yoga aspires for. It asserts that matter is not the opposite of Spirit. Matter and spirit are in fact two things at different stages in the same evolutionary process. Matter stands at the primary stage and evolves in the final stage into spirit. Thus, indirectly, Sri Aurobindo's yoga also strikes at a perfect synthesis between the western materialistic culture and spiritualistic culture of India. Thus D. L. Murray rightly comments 'Sri Aurobindo is not an armchair philosopher but a new type of thinker, one who combined in his vision the alacrity of the west with the illumination of the East.'[6]

Apart from politics, philosophy and yoga, Sri Aurobindo's creative genius flowered simultaneously in literary fields such as poetry, literary criticism and drama. His writings reflect his political, philosophical and religious views. His patriotism served as a major influence on his writings. "We know that the letters of his father, particularly those in which he complained of the maltreatment and insults heaped upon the Indians by the Englishmen and denounced British Government as a heartless government, were the first to stir the hidden embers of nationalism in his heart. They drew him towards the Indian majlis and the lotus and dagger society, which was a secret party working for the liberation of India. The Irish patriotic movement too greatly influenced him. The life of the great Irish nationalist leader, Charles Steward Parnell, was a great source of inspiration to him.

These early formative influences besides shaping his future career moved him emotionally and on many occasions found expression in his early poems. One such occasion was provided by the death of Parnell in 1891. The poem that he wrote on his

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death 'Charles Stewart Parnell' and the one entitled 'Hie Jacet (Glasnevin cemetery)' amply demonstrate the patriotic bent of his mind and the inspiration drawn from the Irish patriotic movement. It is true that in England he was brought up strictly in a purely European environment and had intensively and extensively studied Greek and latin classics. His early poems, quite naturally, reveal deep influences of his Greek and Latin scholarship.

They are replete with names, allusions and images drawn from Greek and Latin classics. The very title, **Songs to Myrtilla,** of the collection of his early poems written in England, is an example of this. But immediately after his return to India he plunged himself into a study of Indian languages and classics. At Baroda he learned Sanskrit and read the **Vedas** and the **Upanishadas** in the original. He also learned some modern Indian languages, specially, Marat hi, Gujarati and Bengali. He was thus able to assimilate the spirit of Indian culture and civilization in a very short period. His later poems are replete with allusions from the **Vedas**, the **Upanishadas** and the **Puranas** and are thus a true expression of the genius of India.

His poetic creations with their 'vividly worded vision' and 'expressively rhythmed em otion'[7] have ushered in our world 'a new vedic and upanishadie age of poetry'.[8]" They are the creations of a mystically and spiritually inspired consciousness, and they present a subtle and rhythmic elucidation of the relationship, both existing and what should be, between the Mind and the Supermind. They are prophetic illustrations of the processes through which the Divinity shall be manifesting itself in the earth-body. In them we find a vision of the past, a knowledge of the present and a peep into the future. A single dominant motive, namely, man's aspiration for the higher and more divinely fulfilled life here and now, seems to run in all the works of Sri Aurobindo. In **Irvasie** and **Love and Death** he speaks of the love that defeats death. **Baji Prabhu** presents that unconsiderable pressure. Poems like. **Who, The Bishi** and **The Birth of Sin,** etc., are unique poetical expression of the mystical Sin', etc., are unique poetical expressions of the mystical experiences of a great yogi. The rapidly growing poetical career of Sri Aurobindo reaches its culmination in **Suvitri.** It is his magnum opus. It is cosmic in character and can be placed among the great epics of the world. K. D. Sethna says that it 'brings out living symbols from the mystical planes— a concrete contact with the Divine's presen ce. Even when realities that are not openly divine are viewed, the style is of a direct knowledge, direct feeling, direct rhythm from aninner or upper poise[9]..... It is great also because it presents a vision which is interpretative and inspiring.

Sri Aurobindo is also a great prose writer. **The future poetry, the synthesis of yoga, the human cycle, the ideal of human unity** are some of his important prose works. **The future poetry** is a significant work of literary criticism. In it Sri Aurobindo gives new

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directions and dimensions to the norms of literary criticism. New literary theories are propounded and illustrated in this book. About the methods of understanding and appreciating poetry Sri Aurobindo writes : "*In poetry as in everything else that aims at perfection, there are always two elements, the eternal and the time element. The first is what really and always matters, it is that which must determine our definite appreciation, our absolute verdict or rather our essential response to poetry.*"[10]

About Elizabethan poetry he writes : Elizabethan poetry is an expression of this energy, passion and wonder of life, and it is much powerful disorderly and unrestrained than the corresponding poetry in othercountries, having neither a past traditional culture nor an innate taste to restrain its extravagances.[11]

Explaining his conception of the dramatic poetry, he writes : Dramatic poetry cannot live by the mere presentation of life and action and the passions, however truly they may be portrayed or however vigorously and abundantly. . It must have, to begin with, as the fount of its creation or in its heart an interpretative vision and 'in that vision an explicit or implicit idea of life; and the vital presentation which is its outward instrument, must arise out of that harmoniously, whether by spontaneous creation, as in Shakespeare, or by the compulsion of- an intuitive artistic will, as with the Greek.[12]

His letters and speeches touch upon a surprisingly large number of topics such as nationalism, politics, philosophy, sociology, world unity, the ancient scriptures like the Vedas, the Upanishadas, the Gita. Indian art, literature and general culture, poetry, plays, literary criticism, etc. of his letters to his wife only three survive. The first letter gives us a knowledge of the aspirations, dreams and desires of Sri Aurobindo, the second records his doubts and anxieties and the third enunciates the final resolve, the absolute surrender of the self to the service of humanity and in the hands of the omnipotent.[13] Wit and humour too characterise Sri Aurobindo's prose. In a letter Sri Aurobindo writes 'sense of humour ? It is the salt of existence. Without it the world would have gone utterly out of balance-it is unbalanced enough already-and rushed to blazes long ago'.[14] Yet these letters reflect Sri Aurobindo's lofty thoughts. Commenting upon these letters Dr. Iyengar writes :

They are written in somewhat less lofty and difficult style than his other more metaphysical works and yet they bear the stamp of luminous authenticity and are charged with that High Wisdom which comes from the complete living in the spirit's complete truth.[15]

Even the minor sequences of **The Arya**, such as **Commentaries on Isha and Kena Upanishadas. The hymns of the artris, The renaissance in India, A rationalistic critic on Indian culture, Ideal and progress, The superman** and **evolution**, etc. deal with a multitude of diverse themes in a varied and attractive manner.

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Over and above these, there are his plays which illustrate his versatile genius all the more. **perseus the deliverer, vas-avadutta, rodogune, the viziers of bassora, eric** and the incomplete **prince of edur**, are all embodiments of the dramatist's vision of man labouring continuously to achieve an almost absolute freedom, freedom from ignorance, from disease, incapacity and death, and to establish a blissful state of divine living. All these Sire poetic dramas. **Rodogune** is a tragedy. The **viziers** of **vassora** is a dramatic romance. **perseus the deliverer** is a serious drama. **Vasavadutta** and **eric** are romantic comedies.

Sri Aurobindo thus created his own literary world which has both wealth and variety. He wrote philosophical (**The life divine**), psychological (**synthesis of yoga**), sociological (**The human cycle**), political (**Ideal of human unity**), critical (**The future poetry**), poetical (Two volumes of **collected poems** and **savitri**), and dramatic (five complete plays and one incomplete play) works. Apart from these he left a huge stock of letters, speeches, messages, essays, translations of and commentaries on some of the Upanishadas such as **Isha, Kena, Katho Mundaka**, etc., exhaustive commentaries on **the Gita in the form of essays on Gita** and a n English rendering of Kalidasa's drama **Vikramorvasi** under the title **the** hero **and** the **nymph**. Whatever he wrote bore the imprint of his profound and versatile genius. In all of them we find the high watermark of Aurobindonian perfection. They all seem to point to us that even in this 'Age of despair' there is nothing to feel frustrated and very high level of perfection and poise within the reach of humanity .

Sri Aurobindo was indeed an intellectual prodigy and a versatile genius.

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SECTION-4

EDUCATION AND QUALITY RESEARCH

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Chapter-23

Quality Enrichment in Higher Education

—GYANCHAND KHIMESARA & GUNMALA KHIMESARA

Professor S.R. Tater, former Vice- Chancellor is a educationist par excellence. He has been associated with number of institutions and under his guidance number of students got Ph.D. He is doing selfless service to humanity. He always give importance to quality not on quantity.

Higher education is of paramount importance for economic and social development. Institutions of higher education have the main responsibility for equipping individuals with the advanced knowledge and skills required for positions of responsibility in government, business and the professions. These institutions produce new knowledge through research, serve as conduits for the transfer, adaptation and dissemination of knowledge generated else where in the world and support government and business with advice and consultancy services. The development of higher education is correlated with economic development: Enrolment ratios in higher education average 51 percent in countries that belong to the organization of economic cooperation and development (OECD), compared with 21 percent in middle income countries and 11 percent in countries like India, low income countries.

Estimated social rates of return of 10 percent or more in many developing countries also indicate that investment in higher education contribute to increases in labour productivity and to higher long-term economic growth, which are essential for poverty alleviation.[1] To reap the benefits of higher education, we need to increase gross enrolment ratio in the country. For the purpose, a substantial increase in number of universities and college is a prerequisite. The resources allocated to education is inadequate to achieve

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the target. A meagre 3.5 percent of GDP is allocated for education sector. We spend 0.6 percent of GDP on higher education.

Can we provide easy access to the deprived sections of society with higher education having deficient financial resource ? Definitely no. Most of the universities and college lack basic infrastructure. The issue today is of increasing access to higher education and the opportunities it provides, as much as reconciling quantitative expansion with relevance and quality. A very disturbing feature has been the proliferation of the universities and colleges, mainly for general education, which have neither a truly liberal arts/science programms nor prepare students for career. Thus, we need to introduce new areas of study in virtually all disciplines in tune with rapid technological change and globalization. We need to introduce not only new courses, but also to modify our existing ones to include an application orientation along with the theoretical base.

To expand higher education sector and diversify the courses offered, we need additional financial resources. However for want of funds, the demand far outstrips the ability of the government to set up these programmes. The UNESCO document entitled "World declaration on higher education for the twenty first century-vision and action" states : The funding of higher education requires both public and private sector resources. Mobilization for this purpose depends on public awareness and involvement of the public and private sectors of the economy, parliaments, the media, governmental and non-governmental organization, students as well as institution, families and all the social sector involved in higher education.[2] The question arises - should we stay marginalized by pleading deficient funds with us ? The government of Madhya Pradesh negates the proposition.

In September 1996, a decision was taken up to constitute local management committees at college level to develop them with desired pace. Institutions of higher education have three main sources of funding : public funds, fee and income from other sources. The intension behind the constitution of these committees was to involve people from different walks of life people's representatives, academicians, contributors, media persons are nominated as members of these societies. The committee formulates development plan for college and mobilize local resources accordingly. The committee has been entrusted with power to introduce new and applied academic programmes. in this way, additional funds are being generated to speed-up-development of colleges. Provision of crucial facilities like adequate infrastructure, library, sport complex, toilets, cycle stand and equipments has been made available to students. Transparency in management and mantra of public accountability has led these committees to optimally utilize the funds generated. Ours is a knowledge based economy. Information technology is a key to success. Funds with committees have been utilized to establish computer

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laboratory in colleges. It is being felt that students intend to play a constructive role in solving problems related to present day society.

The sources of funding for these societies are fee and donations. These committees introduce new, innovative and professional courses suitable to regional requirements. Mandsaur is an educationally backward district. The lead college of the district runs undergraduate and post graduate courses in art, commerce and science. Students representing all sections of society get admission in the college. These academic programmes seldom prepare students for suitable employment. With the constitution of Jan Bhagidari Samiti in college, priorities have redesigned with an objective to focus interests of students. Self-finance courses have been introduced to satisfy the demand of job market. The samiti has introduced computer application programme in arts, commerce and science disciplines. Along with computer programme, relevant courses like Microbiology, Biotechnology, Seed technology, Pharmaceutical Chemistry, Diploma in Tourism have been offered to students. Academic courses like Drawing, Psychology and Urdu have been taken up to make students socially significant. A diploma in tourism opens up employment avenues for students in this sector. Fortunately, positive attitude, firm determination and strength of cooperation among student, teachers, parents and committee members have converted the concept in a reality.

The gross enrolment is 5466 during 2010-11. Out of this 3100 students opt self-finance courses. Around Rs. 10 crores has been spent so far by Jan Bhagidari Samiti of college for the construction of Geology, Microbiology, Seedtechnology laboratories, auditorium, Dr. Laxminaryan Pandey research center, Vagdevi conference hall, Herbal garden, Audio-visual centre, Swarn jayanti campus with financial assistance offered by Zila Yojna Samiti of the district. The following table depicts the success story of this experiment in government post graduate college of mandsaur.

Table : Income - expenditure detail of the college (in Rs.)

Year	Funds Collected	Expenditure	Surplus
2000-2001	262489.00	15173.00	247316.00
2001-2002	758904.00	75894.00	683010.00
2002-2003	1676060.00	386020.00	1290040.00
2003-2004	1694193.00	810854.00	883339.00
2004-2005	5039633.00	3497456.00	1542177.00
2005-2006	7329192.00	5657582.00	1771610.00

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2006-2007	9194887.00	7647481.00	1547406.40
2007-2008	7419196.00	3413816.00	4005380.00
2008-2009	10754810.00	4391626.00	6363184.00
2009-2010	9526224.00	2773390.00	6752834.00

Source : Government P.G. College, Mandsaur

The table clearly states that collection of funds has increased by 32.5 times over a period of 10 years. The total expenditure has multiplied by 18 and the surplus generated over the decade is 27 times. The expenditure has not only increased substantially but also diversified in nature. Funds has been utilized with the sole aim to enhance skill of students.

Conclusion

Higher education has social spillover benefits. It contributes in generating higher GNP, prepares good citizens, reduce crimes and builds up more sophisticated society. The diversification of academic programmes and incorporation of applied aspects are required to compete and sustain in this world for institutions of higher learning. To make students more competitive, non conventional course programmes need to be introduced in colleges. The experimentation of Jan Bhagidari in government college of the state has transformed the features of these centres. With the constitution of these samities, aspiration of students, teachers and parents get satisfied. The Jan Bhagidari Samiti at government post graduate college Mandsaur has been existing over a decade. The samiti formulates plan and utilize the available funds with a focus on development and welfare of students. Various construction projects have been completed and measures have been taken up for capacity building of teachers. Jan Bhangidari Samiti is an ideal platform for members to think and act in harmony despite having associated with different political ideologies and truly help in building bridge with society.

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Chapter-24

Eradicating Regional Imbalance Through Education: The Case of Odisha

—A.N. PANDA

Dr. S.R Tater, former Vice- chancellor, is well known educationist and social worker. I met him in International Conference ten years back in Delhi and became his admirer. His life is a journey of a village boy to a universally recognized personality. His work is acclaimed in academic circle.

India is a vast plural country, full of diversities of religions, castes, languages, tribes, cultures, etc. A number of cultural and linguistic groups are concentrated in certain territorial segments, to which they are attached, emotionally and historically. During colonial rule the administration was interested in economic exploitation of the country and not in its development; it encouraged various divisions based on religion, region, caste and language and did not pursue any plan or strategy for a balanced development of the whole country. These resulted in regional imbalances, and group identities. Subsequently, the independent India saw the rise of regionalism, linguism, separatism, etc. The background, causes and nature of these phenomena and possible ways out to check them are related and interconnected and therefore these cannot be discussed independently.

A sense of discrimination or competition on economic, political or cultural grounds, desire for justice or favour gives rise to regionalism. Depending on reasons, and related nature, regionalism can be manifested in many ways such as demand for autonomy or powers for State, creation of a new State, protection of language or culture of the region or separation from the country.

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By regional disparities or imbalances is meant wide differences in per capita income, literacy rates, availability of health and education services, levels of industrialization, etc. between different regions. The exploitative nature of British colonial rule either created or accentuated regional disparities. The planning in independent India has also not been totally able to remove the feeling of alienation from the minds of people of many regions.

As is well known, the British colonial administration was primarily interested in selling their products in Indian markets and taking away raw materials from here. In some cases they were also interested in establishing some industries to invest their surplus capital and use cheap labour. Keeping these needs in view, they introduced Zamindari system in some regions to get maximum land revenue. In some regions they favoured peasant proprietary system and improvement of agriculture to create markets for their products. The pattern of urbanisation was based on the strategy of exporting primary products and importing finished goods.

This laid the foundation for the emergence of port towns as the major centers of urban-industrial activities. Therefore, the growth of trade and commerce in colonial India meant the creation of jobs and educational opportunities at coastal centers like Bombay, Calcutta and Madras and some princely states' capitals. This also led to the emergence of some consumer industries in these enclaves and hence to the development of a merchant capitalist class. This gave these regions a head start over others where the vast tracts of agriculture had lost their traditional handicrafts and other small scale non-agricultural activities in the face of competition from the high technology associated with the modern processes of industrialisation.

The British imperialists had linked India to Europe via trade relations and the coastal areas especially around the ports of Bombay, Calcutta and Madras. To man the establishments in these areas modern education was introduced. An educated professional class, mainly lower paid government and commercial clerks, grew up in these areas. There were differences in the levels of per capita income and consumption, literacy, medical and health facilities, natural resources, population growth, infrastructure development, employment opportunities etc. The independent India, thus, was burdened with the task of removing these disparities.

Planned Development in Independent India

The need for the removal of regional disparities was well recognized by the leaders of the independent India. The Constitution of India has made it mandatory for the government at the Centre to appoint a Finance Commission once in every five years. It

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examines the problems arising out of the gaps between the needs for expenditure and the availability of revenue and other such matters. Accordingly, the balanced regional development has become the declared goal of the Central government and of its two principal agencies — the Planning Commission and the Finance Commission.

One of the objectives of planning was to restore the balance between various areas and regions. However, these institutions were to work within overall socio-economic infrastructure of the country and the developing political process. But the model of development which has been adopted in India has been drifting away from the desired goals. Moreover, to begin with planning was primarily restricted to the national level. Hardly any attention was paid to the problem of regional disparities and the few measures taken were adopted to deal with specific problems faced by certain areas having natural calamities. The development of different regions within the states has been left to the decision of the concerned state government. Thus, the problem of regional development in a national context does not get adequate attention of the policy makers. Some of the already developed regions enjoy the privilege to develop further at the cost of the backward regions which continue to be lagged behind.

The Third five-year plan devoted some attention to the problem of regional disparities. Some efforts were made to identify the backward regions. The Fourth five-year plan onward, planners have increasingly emphasized this objective. Deliberate policy measures are being taken to improve the levels of living of the people in regions identified as backward. However, in practice, in spite of the increasing awareness of these aspects, very little has been achieved. While industrially backward regions have been identified by India's Planning Commission, no such attempt has yet been made as regards regions which can be deemed to be backward from the point of view of overall economic development. Actually, the main focus of regional policy during the Indian plans has been on the dispersal of industry among the different regions of India. But, in spite of various attempts for industrialization, agriculture continues to be the most important economic activity from the point of view of output and employment in most of the States in India. And within the agricultural sector because of emphasis on immediate increase in production, inter-state disparities in per capita agricultural production have been on the increase. It is well known that in agricultural development policy, the green revolution and its impact has been confined to relatively small areas. Thus, the disparities in socio-economic conditions of the people have been increasing both within and between different regions of the country.

Existence and continuation of regional inequalities both among States and within States create the feeling of neglect, deprivation and of discrimination. In a country which

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is multi-ethnic and multi-religious, with groups concentrated in states or regions, these disparities also become cause of social conflicts leading to political and administrative problems. In any case regional imbalances are a major cause of regionalism in India in many ways. The movements for creation of separate States in Jharkhand area of Bihar and West Bengal, Uttaranchal and Chhattisgarh in Uttar Pradesh and Madhya Pradesh were because of underdevelopment of these regions in those States and a feeling of deprivation and exploitation among people. Finally, these areas were constituted as separate States in 2001. Similar movements are going on in Telangana region of Andhra Pradesh, Vidarbha region of Maharashtra, Darjeeling region of West Bengal and in some other regions.

Apart from sense of deprivation in the neglected States or regions there also are grievances due to sectoral imbalances in states like lack of industrial development along with agricultural development. Because of this, on the one hand there have developed interests, particularly in rural areas of developed states, and on the other sectoral conflicts. Both these are encouraging regionalism in developed states. For example, in areas where green revolution was introduced and has been successful, the new rich farmer class has become economically and politically important. They are now interested in perpetuating the concessions and facilities which were given to them. In spite of agriculture having become quite profitable they want subsidies to continue and income not to be taxed. These rich farmers in such States provide major social basis of regional parties. Another aspect of imbalanced development is that because of development only in limited areas, the work force from other states and areas, keep on migrating to developed regions to avail better facilities.

As in case of many states in India, Orissa is also not free from this problem. Different parts of the state lag behind other parts in the development parameter and the people of these areas suffer from the deficiencies of underdevelopment. The infrastructure found in these areas remains much behind the expected level of efficiency and is unable to meet the demands of the people living in these areas. The people of such mal-developed regions lack access to requisite education, health and other facilities which lead disenchantment with the prevailing system and create a sense of deprivation among them.

Therefore, there is an urgent need for the removal of regional imbalance in the state. The faulty and misdirected planning and policies have resulted in regional imbalances. Imbalance fosters inequality and inequality leads to intractable problems with feeling of isolation, alienation and frustration in the affected regions. In the light of this background, the role of education can be discussed as a means for removing regional imbalance in the state.

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Role of Education in Removing Regional Imbalance

Knowledge gives ability to a person to have better understanding and take right decisions. It enhances the ability of the person. In a crisis an educated man has a better prospect for survival; he is placed in a favorable position to withstand an adversity.

The importance of education cannot be overemphasized as a means of capability building. It gives knowledge to an individual and makes him eligible for facing the challenges of the world. An educated man acquires ability for utilizing the economic facilities available and getting employment opportunity. He becomes more skilled in his trade and stands a better chance than an uneducated man. Education helps in the generation of employment opportunities. So, education has the potential to remove the disparity in income and lessen the gap between the rich and the poor. An economically well off man can fulfill his material needs and those of is dependants.

In this context, the need of women education can also be highlighted. In primary education in Orissa, for 100 students 56 are male and 44 are females. In middle level, for every 100 students, 65 are males and 35 females. In technical education, for 100 students 80 students are males and 20 are females. At graduate level, for 100 students 27 are females. It is not expected that by 2015, the ratio between males and females will be 50:50. In the more underdeveloped areas, the situation is more precarious.

If the literacy rate in Orissa is considered, the discrepancy between different categories of people can be marked. The general literacy rate is 63%; for male it is 73% and for female it is 51%; the literacy rate of tribal male is 51% (26% less than general literacy rate), while that of tribal female is 23.47% (27% less than general literacy rate); the tribal dropout rate is 20% more than general dropout rate. As the tribal people mostly reside in underdeveloped areas, it reflects literacy rate of the people of those regions.

The 86th constitutional amendment making education a fundamental right was passed by parliament in 2002. The right of children to free and compulsory education act, a law to enable the implementation of the fundamental right in 2009. Both the constitutional amendment and the new law came into force on 1.4.2010. The Right to Education law provides free and compulsory schooling to children in the 6-14 year age bracket. This fact establishes the contention that education is most essential for development of human personality.

We are the second most populated nation in the world and our strength lies in this huge pool of human resources. But we have yet to properly harness or utilise this resource. For the proper development of our human resources, we should have a specific target of achieving 100 per cent literacy. Along with this, universalisation of education up to 12th

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standard and extension of mid-day meal programme up to 10th standard in a gradual manner can also be important milestones for human resource development. With the highest proportion of young people in our population, there is a need to provide more number of professional institutions for medical and engineering courses to meet the aspirations of the youth as well as to meet the requirement of skilled manpower in the coming days. It would also be important to vocationalise education so that students and youth are properly trained to take up different types of employment. Vocationalisation of courses should be introduced from the school level itself, in selective schools, and simultaneously in institutions like polytechnics, ITIs etc. They should be strengthened and expanded.

An educated man becomes properly aware of his environment and gains knowledge about the ecological needs. He knows his present and future conditions in a right manner so that he can decide what is desirable and what is undesirable for him. Education not only improves the condition of man at individual level but also it has societal value. A proper education system secures a prosperous future for the whole society.

Education also makes a person understand the problems of his country better and he does not make unreasonable demands on the system; this helps the system to take judicious decisions. The growing sense of injustice and discontent – which at times leads the people, particularly a section of the youth, to the path of violence and anti-national activities – needs to be corrected at the earliest. It is now time to take conscious decision and provide the required resources to build up the physical infrastructure in the less developed areas at the earliest.

Summing Up

The problem of regional imbalance is a critical issue for all concerned and its eradication is the most urgent need in recent time. Unless this problem is tackled it may lead to more volatile situation in future. Therefore, all concerned persons should take proactive steps to manage this issue in proper spirit and sincerely. These typical areas qualify for special government assistance to uplift them from a state of stagnation or near stagnation, resulting from local unemployment, industrial imbalance, declining industries, over-population, and a variety of other economic and social 'pulling' factors. Until and unless we are able to address the problem of regional imbalance and remove the hurdles for equitable development of all areas the resentment of the marginalised people of different regions cannot end.

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Chapter-25

Introduction of Philosophy of Education

—K. VICTOR BABU

Professor S.R Tater is a philosopher cum educationist. He is expert in Indian Philosophy. His mission of life is to spread the Jain philosophy among people. His keen area of interests is yoga, science of living and spirituality. At the young age Prof. Tater took a vow of celibacy. He is a rare combination of engineer and philosopher. I admire his dedication, simplicity and down to earth approach.

Introduction

Philosophy emphasizes all the ultimate questions of education. Bertrand Russell contends that philosophy is an attempt to answer the ultimate questions of education. Philosophy of education undertakes the systematic discussion of educational problems on a philosophical level. It consists of "Probing into an educational question until it is reduced to an issue in metaphysics, epistemology, ethics, and logic or to combinations of these."

Etymological Explanation of Philosophy

The word philosophy comes from the Greek complex word 'philosophia', 'phileo' (love) and 'sophia' (wisdom). Thus, the literal meaning of philosophy is 'love of wisdom.' The word 'philosophy' refers to a certain way of thinking. It arises out of an attempt to arrive at the solution of a problem; it may be to resolve a confusing situation. Philosophy relates not so much to solving an immediate problem, but attempts to find the deeper meaning of problems. Philosophy begins with the attempt to answer questions like 'what

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is life?' 'What is sorrow?' 'Why do we suffer?' 'What is goodness?' 'Who is man?' 'What is the nature of man and universe? etc. These questions have been raised since the dawn of history, and the attempts to arrive at their answers, at various times, during different ages, in various countries, have given philosophies. When questions are asked, relating to various problems, in our day to day life, one has often heard the phrase 'What is your philosophy?'. When an individual answers such questions, he is actually making statements, which represent only partial segments of his philosophy.

Etymological Explanation of Education

The word education has its origin in the Latin word 'educatum' composed of two terms 'E' and 'duco' means developing or progressing. It also means to bring out and developing. Therefore, in its most literal sense, education means becoming developed or progressing from inside to outside. Education, thus, is the process of developing the inner abilities and powers of an individual. The term is also often connected with the Latin 'edcere', meaning propulsion from the internal to the external. This Latin term means to educate through a change brought about by practice or usage. In this manner, education implies some kind of change for the betterment in a person.

There is yet another latin word 'educere', which means to bring forth. Education, therefore, means to bring forth as well as bring up. It was Varro who said, "The mid-wife brings forth, the nurse brings up, the tutor trains, and the master teaches." Accordingly, education does not merely mean the acquisition of knowledge or experience but it means the development of habits, attitudes and skills, which help a man to lead a full and worthwhile life.

Kinds of Philosophy in Relation to Education

In order to reduce the number of topics to be considered, the combinations may be grouped, into three main categories: (i) philosophy and education, (ii) philosophy in education, and (iii) philosophy of education. Considering each of these in some detail should help to gain an over-all view of philosophy of education as an emerging area of systematic study in institutions of higher learning.

(I) Philosophy and Education

The idea that philosophy and education are intimately related is certainly not new. From at least the time of Plato many outstanding philosophers have been concerned with problems of education. When philosophy has traditionally studied the nature of

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reality, knowledge, and value, one can see a number of obvious connections with education. For example, speculation concerning what can be known, what is most worthy of being known and what is the manner of knowing is only a step away from consideration of the proper goals of education and the nature of teaching and learning.

Or again, when the chief emphasis of philosophy has been 'The good life' or when with John Dewey, it has been an examination of 'The problem of Men' the intimate connection with problems of education is a derivative of a particular philosophy. Plato's proposals for education were derived from his philosophy concerning the nature of reality, knowledge and value. If this were so, to the extent that a philosophy differs from that of Plato, would expect that, differing proposals for education could be derived. Thus it becomes possible for the philosopher of education to devote himself to careful study of the great philosophers, wherein the philosopher has neglected to do so, supplying the kind of educational proposals that seem to be consistent with the basic philosophy. The philosopher of education thus becomes a specialist in the meaning for education of the world's great systems of philosophy.

When one actually undertakes such a specialized study, however, certain difficulties arise. Philosophers who have discussed problems of education have generally not been very explicit about just how their education proposals are derived from their philosophy.

The various philosophies are not alternate isomorphic systems presenting different answers to a common set of questions. On the contrary, it is frequently the case that philosophers may be differentiated in terms of the different questions they select for emphasis or the different ways they select for emphasis or the different ways they formulate the basic problems. It is impossible, therefore, to select a representative list of the great philosophers and show systematically how different philosophies of education may be derived from their work.

It has occurred to many persons that it might be more promising to explore the meaning for education of the various schools of philosophy rather than the educational bearings of the work of individual philosophers. In case where a philosopher has written in detail about education could be viewed as a representative for the school of philosophy with, which his views in philosophy are usually identified. However, schools of philosophy span the ages but observations about education frequently have a time and place quality to them. This is true not only because the philosopher is more likely to be thinking about specific problems of his own age and culture when discussing education, but also because his educational proposals usually include much more than his basic philosophic posture. Many other difficulties are involved in a study of philosophy and

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education. Like, if one is to explore the meaning for education of various schools of philosophy, what particular classifications should be used?

In order to avoid oversimplification, some students of philosophy and education have posed one or more basic questions whose relevance for both philosophy and education can be quickly demonstrated. For example, 'what is the nature of mind?' Philosophers may then be grouped according to their theories of mind. A somewhat similar approach in philosophy and education is to select some question such as 'what is the socio-political function of education'? In such a study, it turns out, that many of the traditionally important questions concerning the nature of reality, the nature of knowledge, and the nature of value tend to blur while historical classifications emerge.

In spite of the many pitfalls involved in this approach, the fact remains that many of the problems of systematic philosophy are intimately related to education. A systematic study of philosophy and education can, therefore, be a source of enlightenment to the serious student of either discipline. In addition, in fact, this is the most common approach to philosophy of education. Because of its tremendous complexities and subtle pitfalls it is doubtful whether it is the most fruitful approach for the beginning student of either philosophy or education.

(II) Philosophy in Education

Another way of indicating the relation between philosophy and education is by the phrase 'Philosophy in Education'. Here philosophy is being thought of as one of the subjects to be studied or one of the abilities to be cultivated as a part of one's education. Another way of expressing this is 'Philosophy for Educators.' Here again philosophy is being regarded as one of the things to be taught. In both these ways of conceiving the relation of philosophy to education, philosophy is being taken in its usual sense, and not as being about education.

When philosophy is viewed as philosophizing, then the philosopher of education is concerned with putting this activity to work in the field of education. Since education may be viewed in various ways, philosophizing about education may take many forms. For example, philosophic analysis and synthesis may be directed primarily toward education as a sociopolitical institution. On the other hand, it could be concerned chiefly with building a comprehensive view of the nature of education as a process of personal development. Whatever the focus of attention may, be philosophy in education is the attempt to view education in a comprehensive manner.

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Sometimes a course that attempts philosophy in education is taught with a series of case studies. Problems that may typically arise in classroom, school, and community are presented, and the ways in which teachers A, B and C dealt with the problems are described. Students are then encouraged to analyze these cases and speculate concerning the underlying assumptions of each teacher. This can certainly be a thought provoking experience and can lead to valuable insights about both the causes and grounds for actual behavior. No doubt, it can also contribute to development of the ability and the inclination on the part of students to be more thoughtful and comprehensive in their approach to similar problems when they confront them as practicing teachers or administrators.

A more sophisticated approach to philosophy in education is the attempt to help students develop insight into the comprehensiveness, penetration, and flexibility displayed by the philosophic-minded person as he attacks problems of education in contrast to the behavior of the person who attempts to solve the same problems on the level of tradition, expediency, or with narrow common sense. Under this approach both case studies and actual observation may be used but no special attempt is made to classify, except in the sense of nothing that various ways of dealing with problems exhibit more or less philosophic-mindedness.

At a more advanced level, philosophy may be put to work in education through courses that undertake an analysis of more complex problems. Such topics as the nature of reflective thinking or the meaning of democracy have frequently been selected. In any event, the attempt to bring the spirit and methods of philosophy to bear upon important present problems of education certainly falls within the finest traditions of the discipline. Moreover, since this tradition has never been content merely to analyze, but to analyze in order to develop a more adequate synthesis, this approach to philosophy of education is intended to make a difference in the conduct of education by helping preserve and in service teacher's action a more adequate understanding of problems of education.

(III) Philosophy of Education

There is a growing tendency among philosophers of education to adopt the attitude and procedure of the philosophers of science. There are many reasons for this tendency. In the twentieth century, science has increasingly tended to dominate the intellectual and imaginative life of man. Throughout the ages philosophy has generally reflected the dominant interests and concerns of man. It is not surprising that in our time philosophy of science has emerged as an important discipline or field of study. As philosophy of science has gained grater emphasis in departments of philosophy, students studying

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philosophy as preparation for a career in philosophy of education have become increasingly impressed with the methods of this discipline.

Moreover, as science has expanded its domination of all human affairs, including education, the philosopher of education, regardless of his formal preparation, has had little choice but to struggle to understand the nature of this dominating influence. Finally, as greater recognition of the importance of education develops, there is growing pressure for the development of philosophy of education as a more or less independent disciplined area of study comparable to philosophy of science.

There are many reasons, however, why philosophy of science is an inadequate model for philosophy of education. In the first place, the various 'philosophies of' (philosophy of science, philosophy of history, philosophy of medicine, philosophy of law, philosophy of education, etc.) are not parallel subdivisions of philosophy proper, and each has developed its own distinctive characteristics. The dissimilarities that exist are at least as great as the dissimilarities of the various sciences. Moreover, since education is more merely comparable to medicine or law, one would expect philosophy of medicine to provide a better model for philosophy of education.

What has actually happened, however, is that the development of philosophy of science has contributed to a changed conception of philosophy itself and thus, indirectly, philosophy of science is causing ferment and change within each of the various 'philosophies of'. It is this indirectly induced ferment in philosophy of education that accounts for the emphasis we may call philosophy of education.

Functions of Philosophy of Education

One of the functions that philosophy of education may perform is the analysis of education into its most significant aspects as a basis for the development of educational theory. Moreover, philosophy of education may delineate the proper subdivisions and areas of specialization with the larger emerging discipline of philosophy of education. This is to say that it is philosophy of education that analyzes that total discipline into such divisions as philosophy and education, philosophy in education, and philosophy of education.

Philosophy is the Basis for Education

Renowned philosophers of history were educationists who made an impact in the field of education. Thus, according to Ross, Philosophy and education are like the sides of a coin, presenting different views of the same thing, and that the other implies the one.

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In the words of Sir John Adams: "Education is the dynamic side of philosophy." If one is contemplative, the other is active side. Educators who are also great philosophers have a bearing upon the educational scheme through their philosophical views and ideals. Education is the strongest instrument for the realization of the ideals of life and a civilized attempt to bring about the desired development of human personality. This indicates the fact that, the plant of education draws its nourishment from the soil of philosophy.

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Chapter-26

Quality Research in Higher Education

—P.K. SAHU

Professor S.R. Tater, former Vice-Chancellor is a educationist par excellence. He has been associated with number of International organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than fifty books and two hundred articles on different subjects. He is philosopher, guide and real friend. He is a man of action. I admire his simplicity and truthfulness.

Since the dawn of human history, education has been playing a vital role in providing direction for the holistic development of the individual and the progress of society as a whole. At the threshold of the 21st century, India has already realized the importance of education not only to cope with the fastest growing world but also to change its picture from a nation of poor and illiterate to a techno-centric and empowered nation. As a result, the government at both— state and centre level, is deliberately working on making education within the reach of the masses. After the achievement of the Gross enrolment ratio (GER) of 100.28 per cent and 45.81[1] per cent at elementary and secondary level the government is looking towards the accessibility of higher education.

Status of Higher Education in India

India has the third largest higher education system in the world, next only to China and the United States. During Independence there were only 500 colleges and 20 universities with the enrolment of less than a million students. As on 31.12.2010 there are 544 Universities and university-level institutions including 42 Central Universities, 261 State Universities and 130 Deemed Universities. In addition, there are 31,324 colleges

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including 3,432 Women colleges[2]. At the beginning of the session 2010-11, the numbers of students enrolled in the higher education institutions were 146.25[3] lakhs including 19.19 lakhs from University departments and 127.06 lakhs from the affiliated colleges. Though, there has been a consistent growth in enrolment in higher education over the last few years but, this is not enough when compared to other countries. The gross enrolment ratio (GER) for higher education (the number of students between the ages of 18 and 24 who go for higher education) in India is about 12.9 per cent and it is very low as compared to the world average of 26 per cent, 57.7 per cent for the developed countries, and 13 per cent for developing countries.[4] Government has set a target of increasing the GER fromthe present level to 15% by the end of XI Five Year Plan and to 30% by the year 2020.[5]

Present Scenario of Researches in Higher Education

Research, one of the important objectives of higher education in India, is moving through a serious crisis. Less than 1 per cent of the total students enrolled in higher education are pursuing Ph.D[6]. The number of research degrees (Ph.D.) awarded by various universitiesduring 2007-08 was 13,237[7]. Out of which, the faculties of sciences had the highest number with 4574 degrees, followed by the faculties of Arts with 4405 degrees. These two faculties together accounted for 67% of the total number of doctoral degrees awarded.The research outcome in terms of quantity is quite less.

Similarly, the quality of research in many institutes is questionable.The expenditure on R&D in India is only 1 per cent of its GDP compared to 2.7 per cent and 3.4 per cent by the US and Japan. However, the approach paper of 12th Five Year Plan suggests to raise the GDP on research and development to 1.5per cent.[8] But, increasing allocation of funds for research, perhaps, is not be the single factor responsible for the quality research outcomes. The country has to travel long path for this and serious efforts are required to enhance the quality of research.

Deterrents in Quality of Research

Dissatisfaction on the quality aspects of research is as old as the history of modern Indian higher education. Indian Universities fail to compete at global level, especially, in the field of research. IIT and few university level institutions are trying to maintain the quality of research; whereas most of the universities are far away from innovative research works. The absence of good quality of research may be one of the cause of outflows of large number of Indian students to the universities of USA, UK, Australia and other countries.

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Time and again, scholars and educationists advocate to augment the quality of research in higher education. But, serious deliberation is required to address the following challenges that have become the hurdle on the way of quality research in higher education.

Entry Defection: Let us take the issue of those research scholars who get enrolled themselves for the Ph.D. In order to get admission in Ph.D. the aspirantscholars have to appear in the entrance test followed by an interview. Generally, the candidates applying for Ph.D. do not know the actual number of seats vacant for admission. It compels them to presume that only those candidates get admission who have close association with the senior and influential faculty of concern departments/ institutions.Many of the private universities have managed to do the paper works so unfairly without caring much about the intention of UGC to enhance the quality of research. Enormous amount is being taken with annual tuition fees from the candidate sseeking admission in Ph. D programme. The motto of such institutions is only to make money and nothing to do about the UGC regulation. Some of the universities are offering Ph.D. through the study centres where money is more important than the quality of work done by the researchers.

Poor Research Atmosphere: The quality of research largely depends on the research ambience of the institutions.In addition to the essential amenities like well-equipped e-lab, rich library with adequate books, encyclopedias, surveys, reports, periodicals, journals, digital resources, etc.;teacher's job is quite significant for setting an environment conducive to research work.But, in many universities, *inter alia*, the large faculty vacancies have become a serious concern that causes the deteriorating quality of research. The existing faculty, at the other hand, is overburdened with PG level classes, examination and evaluation duties; and official works (including inspection of affiliated colleges in state universities).With the introduction of Academic performance indicators (API) system, they remain engaged in attending seminars and writing papers. They findit difficult to give ample time to the research scholars for rigorous discussion on the topic taken for the study.

Course Work: Six-month course work seems to be more fruitful for the researchers as it provides them opportunity to understand research methodology and emerging trends in research. Some of the universities succeeded in orienting the scholars towards research methodology, whereas there are number of universities showing least seriousness towards course work.There is also a provision of exemption from course work for the teachers having experience of three or more than three years. A person in teaching profession may not necessarily know research methodology and as a result he/she may choose a middle path to accomplish the research work.

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Facts of Journal Publication: In tune with the UGC recommending mandatory publication of research papers for the Ph.D. scholars, universities have also made it a compulsion for the research scholars. Many scholars have already succeeded in searching a middle path to accomplish the research work smoothly. They write papers by manipulating the results and get them published by giving huge amount of money to the journal publishers. Papers of substandard quality can easily be published because there are number of publishers whose only motive is to gain maximum profit by publishing good number of issues of journal in a year. Those papers are not sent to the experts and referees to review its quality and authenticity.

So, a research scholar, with few papers, can easily get Ph D degree, who does not know how to make research design, prepare a research proposal, analyze the results or write a paper.

Plagiarism: The wide gap between the researcher and guide gives rise to a number of problems. Due to the lack of proper guidance, the researchers often go out of the track while undertaking the research.There are many options for the directionless researchers to go against the ethics of the research. Either an already studied research is duplicated or a professional thesis writer is hired for writing the thesis. Computer shops near some of the universities sell the soft copies of old theses from different disciplines openly. They store it in their computers when any research scholar comes to their shops to get a print copy of his research work. Later on they sell it to those scholars who do their research by unfair means. Besides, there is a growing trend of cut-copy-paste in the digitalized world that has made the research work easier. In such circumstances, a good piece of research work can never be expected from those research scholars.

In the present scenario, Ph.D research seems to have lost its dignity, quality and rigorisity for the factors perhaps known to everybody (may be off record). We fail to appreciate the worth of quality in research at the time when entire world is looking towards India as the supplier of skilled youth (due to the favourable demography). One of the crucial factors affecting quality research is the tendency among the Indian graduates to join MNCs offering them handsome package (on the basis of their IIT, IIM or other professional degree). It is only after exploring all the possibilities of finding a job that most of the Indian youths opts for joining the research work, carrying forward their mental agony due to an uncertain future.

Steps taken by UGC for Augmenting the Quality of M.Phil and Ph.D.

UGC, as a quality control regulatory body contemplates to augment the quality of research work in higher education. Through its new regulation, published in The Gazette

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of India, 2009, UGC has taken a significant step by setting the minimum standards for admission to M.Phil. and Ph.D. programs, etc.The regulation specifies that the M.Phil. and Ph. D. programs cannot be conducted by any UGC affiliated institution through distance education mode. As per the regulation, entrance examination is mandatory for Ph.D. and M.Phil aspirant researchers. The concerned institutions have to conduct the test following the guideline of UGC. The entrance test will be followed by an interview where aspirants will discuss their research area.The entrance test followed by interview will definitely help the concerned institutions to understand the level of research aptitude and interest of the candidates. The allocation of supervisor will be done in a formal manner by the department based on the research interests of student, specialization of the faculty and in no case will it be left to the discretion of the student or teacher to decide on their own choice. As per the regulation, a supervisor can have eight Ph.D. and five M.Phil. However, to what extent, the universities will follow the regulation is a matter of concern.

The regulation also directs the M.Phil. and Ph.D. students to undergo the course work of minimum one semester duration related to methodology of research work or review of literature. The course will be treated as pre-research preparation and universities will fix the minimum qualifying criteria to proceed with writing of thesis.After achieving the qualifying criteria, the student starts doing the research work maintaining proper coordination with his supervisor. It is mandatory for him to publish one research paper in a refereed journal so that the researcher may demonstrate research methodology. However, the criterion to measure the quality of research paper is still a matter of concern. Before submission of thesis, he has to make a pre-MPhil/ PhD presentation in the department for feedback. The teachers and research scholars give some suggestions, if it is required, to the researcher and he may apply it for the improvement of the research work. It also gives him confidence to perform better in the viva-voce examination. The idea of pre-submission seminar is a very welcome step. The success of producing quality research depends on the nature of participation of the teachers and research scholars in the pre-submission seminar.

Once the thesis is submitted, it is sent to two experts, including one from outside state. After getting satisfactory reports from both the experts, the candidate is asked to appear in the viva-voce examination where he needs to justify the research work by making presentation and interaction with the examiner. To check plagiarism, researchers will have to submit theses on a CD so that the content can be checked for duplication and cheating before handing out degrees. UGC has asked all state, central, private and deemed universities to prepare a database of research work and digitalise them. Once the

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degree is awarded, concerned institute shall submit a soft copy of the M.Phil/Ph.D. thesis to the UGC within thirty days of the award. UGC will make the thesis available to all institutions by hosting the same in Inflibnet. The initiatives taken by the UGC will definitely help in enhancing the quality of research, but for that, the research institutions have to work wholeheartedly.

Suggestions

Despite the efforts made by the UGC, the Universities fail to produce quality research. Most of the universities are busy in diluting the UGC regulations in this regard by setting easy questions in entrance test, by having entrance tests twice a year, by making exceptions to entrance test requirements and so on.[9] It would not be fair to say that students are the only factor for the poor quality of research work in higher education.In a recently released QS world university ranking, none of the Indian universities has come within the rank of 200.[10] The most miserable part is that we are falling far behind the countries like South Korea, Thailand, Malaysia and of course, China and Japan in higher education. Other than the types of students, the parameters of QS ranking consider the academic reputation, international faculty, citation, etc.for evaluating the quality of the University. A survey conducted by the UGC shows that a quarter of the faculty in Indian higher education institutions spends less than five hours per week on research.[11]

If a research of substantial quality is expected from the students then the teachers have to become role model. The teachers need to have a serious engagement in innovative research works and produce more cited papers. University cannot grow without recruiting adequate number of quality teachers. Instead of establishing new institutions, there is an urgent need to maintain the quality of existing institutions. An effective and visionary teacher having research aptitude can be more useful in providing precise direction to the students in their research works. A less experienced teacher should be encouraged to work jointly with the senior teachers. If a paper is published by any of the faculty, he should be appreciated by his colleagues including the head of the department in a formal gathering where he should give a presentation of the published research work. The research scholars should participate in such presentations followed by a healthy discussion.

One of the essential elements of improving the quality of research programme is filtering the students through entrance test. Only those candidates, having research aptitude, should be allowed to enrol in Ph.D. UGC should prepare a syllabus and blue print for the entrance test and every institution should strictly abide by the guidelines while conducting the test.After the admission, it should be mandatory for every scholar

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to attend the course work[12]. Presently, the scholars avail exemption from course work under different clauses.

Selection of an original topic of priority area is a difficult task that every scholar needs to perform. But, many times it has been observed that the same topic is registered at two different universities. The UGC, in order to get rid of such kind of problems, should create a website where information of all Indian Universities regarding the registration of topics in a particular subject for Ph.D. is available. Universities should organize national level seminars and conferences on research methodology and it should be made compulsory for the scholars to attend at least one seminar in a year. Similarly, workshops on writing research papers should be conducted at regular intervals so that they can learn how to write a paper of good quality for publishing the same in a reputed journal. While pursuing Ph.D., the research scholars of private and newly established universities should be allowed to enjoy the library, e-resources and other academic amenities of the reputed universities.

It takes month for scholars to understand the research methodology. Many scholars prepare synopsis so hurriedly without knowing the basics of research. So, in order to make the base stronger, research methodology as a subject should be introduced at PG level. In some of the disciplines like education and psychology, the students are already studying research at PG level and also they are asked to write dissertations followed by viva-voce taken by external examiner. It not only motivates them to do Ph.D. but also helps them undertake the research work in a more effective way.

The above suggestions can be quite helpful to improve the quality of Ph.D. in Indian universities. But more than that, it is the reputation of the university, vision of the leadership, competence of the faculty and above all the passion of the scholars that can take the university to new heights.So, the innovative, need based and good quality of research can be produced only by the diligent efforts from every stake holder of the university.

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Chapter-27

Mahatma Gandhi and Education

—R. SIVA PRASADH

Professor Sohan Raj Tater is a Jain scholar of repute. Ever since I met him I became his admirer. He is very active in propagating Jain way of life in academic circle in simple but in a powerful way. He is a true Gandhian. He lives simple and saintly life. I became his admirer. He is doing selfless service to humanity. I admire his truthfulness, humbleness and respect to nature. He is a living Gandhian of Jodhpur.

Introduction

Education is very important for an individual's success in life. Education provides pupils teaching skills that prepare them physically, mentally and socially for the world of work in later life. Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. Education helps in maintaining a healthy society which prepares health care professionals, educated health care consumers and maintaining healthy population. Education is major aspect of development of any modern society since if there is a deficit of educated people then society will stops its further progress. Government should pay serious attention to education and support it economically and morally all over the country.

Education involves gathering of knowledge in whatever aspects. It helps a person to draw the best out of their mind and spirit. Education plays a vital role in the personal growth and the social development among all of us. It imparts us with all the power and necessities in making a noticeable mark in any of the field. In all in all, it is one's education which decides what one can make out in their life. With the high urgency of education among all people, many of the nations have already come up with their ideas in maximizing the literacy among all.

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Education is usually understood as a course of study to acquire a body of knowledge or skills undertaken to enhance one's ability. The more liberal definitions of education, where it is understood as development and refinement of one's personality, without necessarily an eye to economic advantage, have been out of use for long, and one finds only scattered instances of the practice of education with such aims.

Education in its broadest, general sense is the means through which the aims and habits of a group of people lives on from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, e.g., instruction in schools.

Education is a broad concept, referring to all the experiences in which students can learn something :

- **Instruction** refers to the intentional facilitating of learning toward identified objectives, delivered either by an instructor or other forms.
- **Teaching** refers to the actions of a real live instructor designed to impart learning to the student.
- **Teaching** refers to learning with a view toward preparing learners with specific knowledge, skills, or abilities that can be applied immediately upon completion.

Education and World Thinkers

In modern times, we make use of a number of progressive methods of teaching and a variety of audio-visual aids, to make classroom teaching effective and attractive. But upto the seventeenth century, there was no systematic organization or arrangement for imparting education to children. Schools in those days were very few and those that existed, were the terror of pupils and the slaughter-houses of mind. They followed no methods and used no aids. Every teacher had his own methods to follow. Severe punishments were given to pupils and all types of rods, canes and sticks were used for this purpose. The early educators, if any, 'had confined their education to the training of the governing classes of the community and until the time of Comenius, it was only idealistic. There were many who could hazard the suggestion that all in their childhood be instructed in learning in their native tongue'. During the seventeenth, eighteenth and nineteenth centuries, a number of educationists were born who, in fact, revolutionized education. Rousseau, Froebel, Montessori and Dewey are the most prominent among these.

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Gandhiji's Life History

Mahatma Gandhi was born as Mohandas Karamchand Gandhi on October 2, 1869 at Porbandar, located in the present day state of Gujarat. His father Karamchand Gandhi was the Diwan (Prime Minister) of Porbandar. Gandhi's mother Putlibai was a pious lady and under her tutelage Gandhi imbibed various principles of Hinduism at an early age.

In 1883, all of 13 and still in high school, Gandhi was married to Kasturbai as per the prevailing Hindu customs. For a person of such extraordinary visionary zeal and resilience, Mahatma Gandhi was by and large an average student in school and was of a shy disposition. After completing his college education, at his family's insistence Gandhi left for England on September 4, 1888 to study law at University College, London. During his tenure in London, Mohandas Gandhi strictly observed abstinence from meat and alcohol as per his mother's wishes.

Upon completion of his law degree in 1891, Gandhi returned to India and tried to set up a legal practice but could not achieve any success. In 1893, when an Indian firm in South Africa offered him the post of legal adviser Gandhi was only too happy to oblige and he set sail for South Africa. This decision alone changed the life of Gandhi, and with that, the destiny of an entire nation. As he descended in South Africa, Gandhi was left appalled at the rampant racial discrimination against Indians and blacks by the European whites.

Soon Gandhi found himself at the receiving end of such abuse and he vowed to take up the cudgels on behalf of the Indian community. He organized the expatriate Indians and protested against the injustices meted out by the African government. After years of disobedience and non-violent protests, the South African government finally conceded to Gandhi's demands and an agreement to this effect was signed in 1914. A battle was won, but Gandhi realized the war that was to be waged against the British awaits his arrival in India. He returned to India the next year.

After reaching India, Gandhi traveled across the length and breadth of the country to witness firsthand the atrocities of the British regime. He soon founded the Satyagraha Ashram and successfully employed the principles of Satyagraha in uniting the peasants of Kheda and Champaran against the government. After this victory Gandhi was bestowed the title of Bapu and Mahatma and his fame spread far and wide.

In 1921, Mahatma Gandhi called for the non-cooperation movement against the British Government with the sole object of attaining Swaraj or independence for India. Even though the movement achieved roaring success all over the country, the incident of mob violence in Chauri Chaura, Uttar Pradesh forced Gandhi to call off the mass

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disobedience movement. Consequent to this, Mahatma Gandhi took a hiatus from active politics and instead indulged in social reforms.

The year 1930 saw Gandhi's return to the fore of Indian freedom movement and on March 12, 1930 he launched the historic Dandi March to protest against the tax on salt. The Dandi March soon metamorphosed into a huge civil disobedience movement. The Second World War broke out in 1939 and as the British might began to wane, Gandhi called for the Quit India movement on August 8, 1942. Post World War, the Labour Party came to power in England and the new government assured the Indian leadership of imminent independence.

The Cabinet Mission sent by the British government proposed for the bifurcation of India along communal lines which Gandhi vehemently protested. But eventually he had to relent and on the eve of independence thousands lost their lives in communal riots. Gandhi urged for communal harmony and worked tirelessly to promote unity among the Hindus and Muslims. But Mahatma's act of benevolence angered Hindu fundamentalists and on January 13, 1948 he was assassinated by Hindu fanatic Nathu ram Godse.

Gandhi's Thoughts on Education

Written way back in 1916, Gandhi's Hind Swaraj, which is a is a critique of the then much hailed "modernism", has a chapter on Education. Very unambiguously, he explains his strong views on the system of education introduced into India by the British. He himself was a beneficiary of this system but he claims that he had to unlearn what he learned from this western education in order to fulfill his dharma.

In order to appreciate his views – which will appear outlandish to us, as it did to his readers then – we too, will have to, like Gandhi, liberate our mind from the conditioning that it has been subjected to by the legacy of four centuries of colonization. This is what he had this to say about the western concept of education (Gandhi's quotes in bold italics followed by my limited efforts to understand/interpret his views).

Mahatma Gandhi believed that education is very important for development and well of individuals as well as of a society. He also had very specific views about methods of education. For example he believed in education that aims at overall development of individual rather than just learning of facts and figures relating to different subjects. At the same time he did not favour religious instructions as a part of formal education system of a nation. He believed that imparting of religious education should be left to religious organization. He favoured making education job oriented. He believed that the education system should prepare individuals to take up useful jobs in the society.

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He was opposed to use of punishment in schools. Also he was against making young children learn alphabets mechanically. He said that language is an art burdening young children with such mechanical learning, which appears quite meaningless to them tens to create an aversion towards language.

There is no clear evidence to show that any ideas of Gandhi about education system have been implemented in India or anywhere else directly as his ideas. However, indirectly ideas of Gandhi have resulted in education receiving high priority in India, and in making education system more progressive as compared to practices in the past.

Gandhiji's Thoughts - Relevance to Present Scenario

The relevance of Gandhiji's views on education in free India will never dwindle but will only increase as the years go by since even after 65 years of freedom from foreign rule, India has not been able to realize even a tenth of his dream.

Gandhian vision about education in modern India was iconoclastic. Gandhiji was so revolutionary in his outlook that he even advocated the abolition of formal educational institutions. He once said that it was superstition to suppose that knowledge could be obtained only by going to schools and colleges. "The world produced brilliant students before schools and colleges came into being. There is nothing so ennobling or lasting as self-study. I do not wish to decry Schools and Colleges as such. They have their use, but we are making altogether too much of them. They are but one of the many means of gaining knowledge", he pointed out.

This iconoclastic vision about educational institutions is quite relevant to the present context in India. More and more people are thronging at the gates of colleges and returning disappointed. All applicants cannot be accommodated. And the number of applicants seeking higher learning is bound to increase by leaps and bounds in the decades to come. No amount of money expended on higher educational institutions will ever suffice. self-study, study from nature and life's experiences, wherever possible, through an open-learning system-open schools and universities will be the solution to this problem in the 21st century. Such a system alone can meet the rising demand for higher education in countries such as India with very huge population.

Conclusion

To sum up, a review of Gandhian thoughts on education and the situation in the present and future decades will enable us to draw some basic lessons beneficial to the next centuries. They are :

1. Craft of vacation - centred education at the primary and secondary levels is a must in the place of the present literary type of liberal education started in the colonial period.

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But craft or vocation is only the means to an end, the end being the building of citizens with character and courage of convictions since the individual was the one supreme consideration to Gandhiji.

2. Education while serving to build citizenry with character should also make the citizens aware of the need for reconciling the claims of the individual with those of the society. "Extreme individualism means the negation of community and of all claims upon independence".

3. While Primary and Secondary education with emphasis on vocational training and character building must be state-aided, higher education must be left to private initiative and based on the needs of the nation as a whole. Education must also aim at creating those conditions conducive to the promotion of such projections and production of such goods that will help fulfill the basic needs of the nation removal of poverty, provision of employment and healthy living conditions and a general atmosphere where everyone will have enough for his need but not for his greed, all will live in peace.

4. An educated person is one who is aware of his rights as well as his responsibilities; one is willing to fight for his as well as others basic human rights for the common good of society; one who conscientiously works for the creation of living conditions where every citizen has equal rights and no one tries to destroy general peace and healthy environment for amassing wealth for himself and his family.

5. Education should never be denied to anyone who has the mental equipment for it even when he does not have the physical and economic means to attain it.

6. Men and Women must have equal opportunity for education and they must be free to pursue courses of instruction in which they are especially interested for the sake of the betterment of society.

7. Education must always be an ennobling experience that helps men and women to discover the best in them and use all their capabilities for the sake of others in society, especially those who are less fortunate than themselves in social, economic and natural capabilities. dignity, dignity of labour, equality of all human beings, human rights and responsibilities, equality between men and women, freedom from morally unsupportable activities, freedom from actions that destroy nature, and a strict adherence to non-violence and truth.

8. There ought to be emphasis in the curricula of education at all levels on human.

9. Education must be supported by private initiative.

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10. Specialized technical education should be supported by government and industry whenever such education had definite use for specific government projects and industrial activities beneficial to society.
11. Vast amount of the so-called education in the arts, given in our colleges, is sheer waste and has resulted in unemployment among the educated classes. This type of education has destroyed the health, both mental and physical of those who have gone through it.
12. The products of education in free India should meet the requirements of the country.

They should by strenuous efforts, emancipate themselves from the educational, economic, social and political bondage, imposed by centuries of foreign domination.

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Chapter-28

Philosophy and Education in the Indian Perspective

—Y.V. SATYANARAYANA

Professor Sohan Raj Tater is a great exponent of Indian philosophy. His work on Jainism, yoga and traditional medicine are well known. He is doing yeoman service by spreading traditional values among youths. He is an institution in himself.

The word philosophy is derived from two Greek terms 'philos' (love) and 'sophia' (wisdom), which means love of knowledge and wisdom. Wisdom consists not only in the knowledge of things but also in the evaluation of nature of things and appreciation of their value or worth. A philosopher wants to know the whole scheme of things and events in the universe with a view to understand the proper place of each thing in relation to the whole. Thus, the entire universe is included within the scope of philosophy.

The function of philosophy is to 'order and guide' human life and action. It must advance and ennoble human life and broaden our outlook. Thus, philosophy is not merely confined to the pursuit of wisdom but also a way of life. Since any philosophy arises and develops in the context of human life, it must take into account the contemporary social situation as well as the needs and aspirations of people.

Education is an essential ingredient of human life, for an uneducated person is considered a beast. It is education that makes a distinction between a man and a beast. Hence, the philosophers and thinkers of all ages and in all countries emphasized the value of education which enhances human qualities and suppresses brute qualities in man.

Education has tremendous power to mould the attitudes, ideas, beliefs, values and ideals of human beings. In other words, the success of humanity and its civilization, in all

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the ages, has been shaped and moulded by the educational philosophy of that period. Thus, education is a determining force in the creation of good persons and establishment of a better social order.

The philosophy of education is a branch of practical philosophy and it deals with the nature, content, forms, means and aims of education for the intellectual and moral development of individuals. The ancient Indian and Greek philosophers developed systematic theories of education to carry out the educational requirements of people of their times, and to promote individual wellbeing and social harmony.

The ancient Indian thinkers visualized human life as a whole consisting of physical, psychic and spiritual aspects. The progress of human society, as they thought, is not to be found in its material advancement, but to be found in what kind of people the society produces. The quality of life requires a balance between body, mind and spiritual aspects of a person, and therefore, imparting of education is to be directed towards making the child into a whole person capable of leading a meaningful and purposive life.

According to ancient Indian thinkers, man is basically a spiritual being with a capacity to realize the spirituality. Man becomes completely human only when his sensibility to spirit is awakened.[1] To become human, one must realize his true and spiritual nature inherent in him. Thus, the ultimate goal of education, to Indian thinkers, is self-realization or knowing oneself, which means realization of the best qualities inherent in a person. Spiritual education does not mean teaching the irrational and dogmatic religious ideas, but acquiring the knowledge of inner self, awaken the student to this fact, enable him to find the spirit within and mould his or her life and action in the light and power of the inner self.

Varna System or Social Gradation

The ancient Indian society has been divided into two systems of social organization — the *varna* (social gradation) and *asrama* (stages of life). *Varna* and *asrama* systems are basically social requirements for the good of the individual and society.

The people are classified into four varnas or orders of the society[2] on the basis of their nature, ability, aptitudes, temperaments and capacities. The four orders are – *brahmanas* (men of intelligence), *kshatriyas* (men of ruling or warrior class), *vaisyas* (men of business and agriculture) and *sudras* (men of service who serve the other three orders). The division of society into four orders is a form of social division of labour, and the four orders looked after different functions of the society.

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Qualities and Duties of a Teacher

One of the primary duties of *brahmanas* (men of intellectual class) is teaching to pupils. That man is called a *brahmana* (man of intelligence) who is engaged in studying and teaching, who strives for acquisition of knowledge, who is pure in behaviour and conversant with righteousness, who is always devoted to truth, who shows aversion for all unrighteous acts, and who controls his passions and propensities.

Since the role of a teacher is very crucial in imparting education to students, the Indian philosophers accorded a special place or an elevated position in the society to the teachers. Of all the sections of the society, the teaching community enjoyed certain special privileges, because it is the teacher who shapes and moulds the future of the student. While the father and the mother are responsible for the birth and physical existence of the child, it is teacher who infuses life into the material body of the child by means of his knowledge and wisdom. For this reason, the Indian thinkers considered the father, the mother, and the teacher are equal to god.

For Indian thinkers, education is a process of unfolding or manifestation of the inherent qualities of a person that are present in him or her in a dormant state, or what Aristotle says actualization of one's innate abilities, talents and capacities to the fullest extent. In other words, education is a course of action that arouses or awakens the innate abilities, talents, skills and potentialities of a person, rather than imposing them from outside.

Swamy Vivekananda says: "Education is a process of manifestation and perfection of those qualities that are inherent in the child." The duty of the teacher is to help and encourage the student for the manifestation of all the best qualities inherent in him. True education, for Gandhi, means drawing out of the best qualities inherent in the child.[3] It is the duty of the teacher to remove the obstacles and help the child to grow into a true human being. Thus, true education does not consist in forcing knowledge into the soul, but in bringing it out.

Asrama System or Stages of Life

The ancient Indian thinkers, unlike their western counterparts, were not content with theorizing human life. They divided the whole life of an individual into four stages, and each stage of life is a training period in order to qualify himself for the next stage. At every stage the individual is supposed to discharge certain duties, and gradually evolve himself as a perfect being. Each stage is a progressive step in the life of the individual which finally leads him to self-realization.

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The institution of *asrama* or stages of life is a unique contribution of India to human ideals. The four stages of life are – *brahmacharya* (the stage of studentship), *gruhasta* (the stage of a house holder), *vanaprasta* (the stage of withdrawal from worldly life and going to forest), and *sannyasa* (the stage of renunciation). Each stage signifies a place of halt in the journey of life to reach finally to the spiritual destination, that is, self-realization. At every stage the individual is supposed to discharge certain duties, and gradually evolve himself as a perfect being.

The Stage of Studentship

Brahmacharya or the first stage of life is related to the life of studentship. It is the preparatory stage of the individual, and he is supposed to acquire the requisite abilities and potentialities to meet the challenges of life ahead, and the virtues that make him an ideal person.

During the formative period of eight to ten years, the student is attached to a teacher. He should live with the teacher till he completes his studies, and serve the teacher like a menial servant.[4] His objectives are threefold – to acquire knowledge (both secular and sacred), to develop character, and to learn social responsibility.[5] He stays with his teacher and pursues learning as an end in itself, but not as a means to material gain. He submits to an austere discipline aimed at helping him conserve his energy and build a strong mind and body.

The student should cleanse his soul by purity of conduct and by restraints and vows. He should cast off procrastination and idleness. He should lead a life of celibacy and dutifully serve his preceptor. He should be ready to receive Vedic instructions, sitting at the feet of his preceptor, with eager desire to learn. He should cultivate simplicity, avoid evil speech, and take lessons only when his preceptor invites him for it.[6] Having thus passed the first stage of his life in the study of Vedas and observance of vows and fasts, and having given the preceptor the final fee, the student should take his leave and return home for entering into a life of house holder.

After completion of studies, the student takes a bath symbolic of his studies being completed. The Taittiriya Upanishad describes a clear picture of the ancient Indian system of education:[7] The teacher instructs the student:

"Speak the truth and practice virtue; Neglect not the study of Vedas;

Not to be negligent of welfare and prosperity;

Not to be negligent of duties to the gods and the fathers; Do not cut off the thread of the offspring;

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Be one to whom the mother is a god; Be one to whom father is a god;

Be one to whom the teacher is a god; Be one to whom the guest is a god;

This is the command. This is the teaching. This is the secret doctrine of the Veda."

The ancient Indian and Greek philosophers recognized the importance of moral instruction to the young students to mould them into excellent and virtuous citizens. They thought that moral integrity is an indispensable prerequisite for the development of individual personality and for the establishment of a better social order. It is said that life without values is not a human life. The goodness or badness of a particular society depends on the conduct of men and women of that society. Hence, the ancient Indian thinkers regarded moral education as an essential requirement to every child and youth to lead a righteous and meaningful life ahead to them.

Contemporary Trends in Indian Education

The concept of education in India has varied from time to time along with a change in social situation and a change in the needs and aspirations of people. Education, as one of the practical aspects of human social life, must cater to the needs and aspirations of people in their day-to-day life. Since education is one of the efficient means for material development, political evolution, and socio-economic progress, many new trends entered into the field of education to meet the challenges of the contemporary social situation.

True education must free one's mind from all the prejudices against the other men and make him realize the truth that every human being living in this world is akin to him. It should make every person to acquire the passion and perspective to fight against sexual and racial prejudices, class privileges, and group antagonisms. Since all human beings are born free and equal in dignity and rights, one must have regard for freedom, dignity and rights of others.

The modern men and women of India recognized the value of scientific and technological education to satisfy their material needs and comforts. Consequently, more emphasis is laid on scientific knowledge at the expense of ethics and aesthetics, literature and art, philosophical and spiritual knowledge which will contribute to the development of humanness in men. This trend in educational system has brought fast moral and spiritual degradation of people resulting in many social evils such as terrorism, violence, hatred, distrust etc.

A proper synthesis of scientific and spiritual power could help the way for a better world to live in. To build a balanced personality, education should neither purely be materialistic nor purely be spiritualistic, but a combination of both, which is helpful in

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building a stable civilization. Too much stress on any one aspect makes education partial and unbalanced, and it may lead to cultural crisis.

Modern man should not regard himself as an Indian or American or European, but a human being that belongs to the whole of humanity. The purpose and goal of education must be directed towards establishing positive world peace. This goal can be achieved by inculcating an understanding and appreciation of other cultures in the young minds, and by establishing just and humane relationships among the people of the world.

Concluding Remarks

Education enables individuals to develop into free and responsible citizens capable of self-determination. Education is a means to an end and that end should be creation of good persons and establishment of a better social order. It enlightens our insight and broadens our reasoning. Education is capable of establishing peace, progress, and universal brotherhood on earth.

Although Indian culture is basically spiritualistic in its outlook, the scientific and technological discoveries and their applications in modern times brought a tremendous change in the ideas, attitudes, beliefs and values of contemporary Indians. Many contemporary thinkers believe that scientific and technological education is an essential requirement of the times to fight against the great evils of poverty, hunger, malnutrition, unemployment or to uplift the living standards of people. But at the same time spiritual education is also necessary to enhance the freedom, dignity and rights of individuals.

The present generation in India and elsewhere is suffering from hatred, jealousy, anger, intolerance, distrust, dis-honesty, conflicts, violence, lust for power etc. These evil forces are rampant everywhere and disturbing almost every aspect of human life. In order to set right the evil factors of our current social order and also towards creating a new world order, we have to emphasize the need for value-oriented education.

The evil forces of contemporary social order are to be removed by appropriate educational instruction that can bring change in the heart and minds of young boys and girls. The youth have tremendous energy and vitality and it needs to be channelled in the right direction to get the best out of themselves.

To develop a strong character, we have to create a base for strong value system. To mould the character and personality of the child and the youth, value- oriented education must be introduced and taught at the school and college level to every child and youth. The course must be designed in a way that they reflect the ancient wisdom of India in a contemporary fashion.

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Value-oriented education does not mean preaching certain religious and dogmatic ideas to students, but imparting the knowledge of universal values like truth, nonviolence, tolerance, love, compassion, honesty, altruism, righteousness, universal brotherhood, global peace etc. The contemporary Indian thinkers like Swamy Vivekananda, Gandhi and many others emphasized the importance of value-oriented education as a remedy to many social evils that are disturbing the present humanity. Gandhi believes that strong character is the basis of a good citizen. Hence, he pleaded for instruction of value-oriented education to all young boys and girls along with other subjects. Swamy Vivekananda says: "We need that type of education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet."[8]

Educational philosophy plays a vital role in the creation of good persons and a new world social order. It is an efficient and effective instrument for social change and development of a new world culture. The oneness of mankind should be the guiding principle of our educational system. Man's greatness is not in what he or she is, but in what he or she can be. The people of present generation, with free and untrammeled use of reason, are capable of finding solutions to their problems. Thus, the ultimate goal and purpose of our educational philosophy should be creation of good persons and establishment of an ideal world social order wherein the entire humanity can live in peace, prosperity and harmony.

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   The laws of Manu also refers to the fourfold division of *varna* to the divine origin. (*Manu Samhita*, 1.87).
3. R.K. Prabu and U.R. Rao, (ed) "*The Mind of Mahatma Gandhi*" (Ahmedabad, Navajivan Publishing House, 2002), p.379.
4. In the Santi Parva of Mahabharata, in a discourse between the sage Bhrigu and the sage Bharadwaja, the sage Bhrigu said: "In the days of Yore, the divine Brahman, for benefiting the world and for the protection of righteousness, indicated four modes of life." (Mahabharata, English tr. By Kisari Mohan Ganguli, (New Delhi, Munshiram Manoharlal, 1981), Santi Parva, Sec. CXCI, Vol.IX, p.37).

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5. In the Chhandogya Upanishad it is said that the pupil had to work for his teacher in house and field, attend to his sacred fires, look after the cattle and collect alms for him. (Chhandogya Upanishad, IV, 3, 5, and 10).

   The Dharma Sutras of Gautama, Apastamba, Vasishtha and Baudhayana contain regulations relating to social life and rules dealing with the duties of teachers and students. (Gautama, II, 14, 15, 20, 22 and 24; Apastamba, I.2).

   In later works like the *Panchatantra* and the *Hitopadesa* there were stories and fables which are meant for inculcation of moral truths.

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Chapter-29

Quality Gap of Educational Services in Higher Education : An Empirical Investigation

—M.RAMAKRISHNAN & SUDHARANI RAVINDRAN

Professor S.R. Tater, former Vice- Chancellor is a educationist par excellent. He has been associated with number of institutions and under his guidance number of students got Ph.D. He is doing selfless service to humanity. He established number of institutions and still he is in executive committee of number of organizations. Under his supervision number of students got Ph.D. His contribution in higher education is remarkable. We are indeed a privileged persons to be associated with him for last twenty years.

Introduction

Education is a service directly affected by the service provider, and it services may be effective to the requirement or inadequate as the quality of the academic services offered. As colleges continue to become student oriented, understanding students perceptions, services offered are becoming more important. Assessment and the quality of educational services have been the dominant area in the present context of education.

While much has been written about assessing student outcomes, less has been written about the evaluation of student satisfaction with services. The evaluation is far more important in the current situation because of paradigm shift in teaching. Today teaching is not merely in class room lecturing but also in incorporating conceptual knowledge through multidimensional teaching methods. This paradigm shift increases the level of perception in the minds of students which is causing the perceptional gap between faculties and students.

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Teaching is undergone a change from content to context. Faculties are using various teaching methodologies to deliver the quality of service. Higher education institutions had to be concerned with not only what the society values in the skills and abilities of their graduates (Ginsberg, 1991), but also how their students feel about their educational experience. Colleges are giving serious consideration to the issue of service quality assessment for a multitude of reasons, arguably the two most important of which are: students report that word-of-mouth recommendations play a large role in their decision to choose a college and both college quality assurance and independent assessment evaluators place heavy emphasis on the student experience as one of their assessment criteria (Cuthbert, 1996). Performance indicators may have something to do with the provision of higher education, but they certainly fail to measure the quality of education provided in any comprehensive way (Berg, 2005).

Many higher education institutions perform some evaluation of the quality of education provided to students, as well as an assessment of the student satisfaction. However, different universities and even different academic departments within the same institution use different questions on student evaluation forms.

Literature Review

The customer-centric approach of service quality has gained momentum in educational literature as the increasing cost of education has created a new generation of students with greater customer awareness than ever before. As Old-field and Baron (2000) pointed out, the "interaction between customer and service organization lies at the heart of the service delivery." Employees, who deliver the service, in this case the instructor, are of key importance to both the customers they serve, the students, and the employer they represent, the university A satisfying exchange relationship between the consumer and the provider must, from the consumer perspective, provide customer satisfaction. Boulding, Kalra, Staelin and Zeithaml (1993), and Parasuraman, Zeithaml, and Berry (1985) described customer satisfaction as the difference between observed and expected quality. The difference is described as the "disconfirmation" or "quality gap." A positive gap suggests the product exceeds expectations while a negative gap suggests the product quality does not meet expectations.

Assessment and the quality of educational services have been dominant themes in higher education in tie 1980s and 1990s. Numerous reports (Bennett, 1984; National commission on excellence in education, 1983; Seymour, 1992, 1994; Sykes, 1988) have been critical of various aspects of higher education, ranging from the quality and

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consistency of the core curriculum to the frustration experienced by students on many campuses with registration and academic advising and other administrative processes.

Some authors have suggested that colleges and universities adopt market driven models of service quality to assess student satisfaction with support services (Delene & Bunda, 1991; Seymour, 1992, 1994). Quality in higher education is about efficiency, high standards, excellence, value for money, fitness for purpose and/or customer focused (Watty, 2006).

Service Quality

Ghobadian et al. (1994) posit that most of the service quality definitions fall within the "customer led" category. Juran (1999) elaborates the definition of customer led quality as "features of products which meet customers' needs and thereby provide customer satisfaction." As service quality relates to meeting customers' needs, we will be looking at "perceived service quality" in order to understand consumers (Arnauld et al., 2002). Grönroos (1984) and Parasuraman et al., (1985) looks at perceived quality of service as the difference between customers' expectation and their perceptions of the actual service received.

Service Quality Measurement

It is difficult to measure service quality as compared to good's quality. The difficulty to measure is due to fewer tangible cues available when consumers purchase services (Parasuraman et al., 1985), fewer search properties, but higher in experience and credence properties (Zeithaml, 1981 in Parasuraman 1985), as compared to goods. It also requires higher consumer involvement in the consumption process (Grönroos, 1984). Researchers operationalized the service quality construct either as a gap between expectation of service and perceived performance of service, or just perceived performance alone (Hurley and Estalami, 1998). On the other hand, service quality dimensions are seen as the criteria to assess service quality (Parasuraman, Zeithaml, and Berry, 1985).

Servqual Model

Parasuraman, Zeithaml, and Berry (1985, 1988) developed SERVQUAL, a conceptual model of service quality from their work in the area of retail marketing. SERVQUAL is based on the assumption that satisfaction is found in situations where a perception of service quality is met or exceed consumer expectations. The multi- item SERVQUAL scale (Parasuraman, Zeithaml and Berry, 1988, 1994; Parasuraman, Berry and Zeithaml, 1991) compares consumers' perceptions of 22 aspects of service quality to their rating of each factor's importance (expected service quality).

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In their early research into service quality, they identified ten criteria that customers rely on while evaluating the service quality.

These Include

Reliability, access, security, credibility, degree of customer understanding, responsiveness, competence, courtesy, tangibles, communication later parasuraman and associates (1988) proposed that these ten criteria could be reduced into five factors, and they identified these factors as

- Reliability
- Responsiveness
- Assurance
- Empathy
- Tangibles

Table 1

Dimensions of Service Quality in Educational Services

Dimensions of Service Quality	Definition
Reliability	The accuracy and dependability with which a faculty or department or college provides service.
Responsiveness	The demonstration of an courageness to be of services, and a commitment to act in the best interest of the students.
Assurance	The ability to earn students confidence by performing services in a knowledgeable and professional manner.
Empathy	Being able to communicate care and understanding through the interpersonal skills of the staff and student friendly policies and procedures.
Tangibles	The physical appearance of the department, its staff, and any materials associated with service delivery.

Research Objectives

The primary objective of this research paper is to identify the service quality (SERVQUAL) perceptions of engineering college students and to find out the Gap between the perception of staff and with expectation of students. In line with the primary

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objectives this research study was aimed at emphasizing the importance of Service Quality and its components in the minds of staff and internal customers of college.

Methodology : Sampling Method, Procedure and Sample Size

A quota sampling procedure was used with a sample size of 200 faculty members and 200 students. The quota was fixed based on Year of education, gender, Department and age since these demographic characteristics are known to impact the perceptions of service quality (Gagliano and Hathcote, 1994). The sample was divided equally among the groups.

Data was collected by using a structured questionnaire and the questionnaire consist both demographic variables and service components.

Instrument Used

The instrument used was an adaptation of the Servqual survey that included

22 Likert scale items measuring five postulated dimensions of service quality. The original Servqual survey was specifically designed to assess organizations and businesses in the service sector. Minor changes in wording were used to adopt this study's survey to an academic setting.

Students and faculty members were asked to rate the each of 29 factors leading to the service satisfaction. The relative size of the gap between these two ratings was used to identify the areas where students and faculties have difference in perception to the same service quality dimension.

Table 2

Reliability

Data Analysis and Interpretation

S.No.	Factor	Staff (Mean)	Student (Mean)	Gap
1.	Great interest in solving students doubts related to subjects.	1.58	3.78	2.20
2.	Able to resolve all the problems.	2.65	4.16	1.51
3.	Provide correct answers to all the questions.	1.58	3.76	1.78
4.	Promises to get back on issues and within time.	2.02	4.06	2.04
5.	Utilized up-to-date teaching tools.	2.08	3.20	1.12

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Table 3

Responsiveness

S.No.	Factor	Staff (Mean)	Student (Mean)	Gap
1.	Staff easily accessible to the students.	1.88	3.66	1.78
2.	No reason for staff to inform the students about the service timings.	3.04	3.76	0.72
3.	Not realistic for students to expect prompt service from the staff.	3.60	4.04	0.44
4.	Staff not willing to help students.	6.46	4.58	-1.88
5.	Staff not finding time to respond to students request.	5.50	4.88	-1.02
6.	College regularly informs the students.	2.27	3.46	1.19
7.	College ability to service the requests of students.	2.60	3.78	1.18

Table 4

Assurance

S.No.	Factor	Staff (Mean)	Student (Mean)	Gap
1.	Keeping Promise.	2.08	3.70	1.62
2.	Staff Knowledge.	1.67	3.24	1.57
3.	Management support to staff.	2.60	3.20	0.60
4.	No bias from staff side in student problems.	2.46	4.24	1.78
5.	Staff unbiased in internal marks to students.	2.20	4.12	1.92

Table 5

Empathy

S.No.	Factor	Staff (Mean)	Student (Mean)	Gap
1.	Staff are sympathetic on students crisis.	2.92	3.70	0.78
2.	Staff can be trusted for any problem.	2.15	4.16	2.01
3.	Staff individual attention to students.	2.10	3.30	1.20
4.	Staff know all the requirements of students.	2.42	3.44	1.02
5.	Staff know the learning needs of students.	1.88	2.68	0.80

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Table 6

Tangibles

S.No.	Factor	Staff (Mean)	Student (Mean)	Gap
1.	Physical facilities in the department.	2.33	3.34	1.01
2.	Staff well dressed had appeared professional.	1.96	2.62	0.66
3.	Staff updating their records.	1.85	3.00	1.15
4.	Various departments easily accessible.	2.62	4.48	1.86
5.	College facilities easily located and accessible.	2.73	3.78	1.05
6.	College facilities are available and well maintained.	2.50	3.92	1.42
7.	Course material relevant and adequate.	2.62	3.62	1.00

Result

This research work identifies the gaps existing between faculty and students. Except the responsiveness dimension all other dimensions have got the gap between faculty perception and students' expectation. Among the Service Quality dimensions Reliability factor has got large gap.

Table 7

Gap Analysis

S. No.	Service Quality Dimensions	Factor	Type of Gap
1.	Reliability	Great interest in solving students' doubts related to subjects.	Unfavorable Large Gap
2.	Reliability	Promises to get back on issues and within time.	Unfavorable Large Gap
3.	Responsiveness	Staff not willing to help students.	High Favorable Gap
4.	Responsiveness	Staff not finding time to respond to students' request.	High Favorable Gap
5.	Assurance	Management support to staff.	Unfavorable Less Gap
6.	Empathy	Staff can be trusted for any problem.	Unfavorable Large Gap
7.	Tangibles	Staff well dressed and appeared professional.	Unfavorable Less Gap

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Conclusion

It is not surprising that parents, students, faculty members and employers understands the concept of quality with regards to college education in different ways. Parents view quality as relating to input (e.g. ranking of the college, medal winners) and output (e.g. employability, academic placement). On the other hand, students saw quality as relating to the educational process (e.g. courses and teaching) and outputs. Faculty members perceived quality as relating to the whole education system (i.e. input, process and output). Employers saw quality as primarily related to the output (e.g. the skill set that the student brings to the workplace). The distributions of the quality attributes in terms of input, process and output differ among the recipients of the service provided. The result seemed to suggest that, in order to meet the needs of each group, the college has to focus on all aspects of the education system.

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Chapter-30

Ambedkar's Vision on the Empowerment of Dalit Education

—P. NITHIYA

My association with great educationist Professor S.R.Tater is almost ten years. Professor Sohan Raj Tater is a great exponent of Indian Philosophy and Universalism. His work on Jainism, Yoga and Traditional Medicine are well known. He is doing yeoman service by spreading traditional values among youths. He is an institution in himself. Tater is rare combination of intellectualism and social worker and dedicated his life for empowerment of women and down trodden in and around Jodhpur.

"Education is something which ought to be brought within the reach of every one. The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life."

Introduction

About Dr. B.R.Ambedkar: Dr. Bhimrao Ramji Ambedkar was born on 14th April 1891. He belonged to 20th century and his educational philosophy struck roots in the western pragmatic philosopher called John Dewey's theory of education. According to Dewey, education in its broad sense is the means of social continuity of life. This is the turning point of ideas of Dewey as the basis for his educational philosophy. He established 'depressed classes educational society' to organize the school education of his community with this philosophy. Education according to Ambedkar was a blend of pragmatism of

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Dewey and 'dhamma' of Buddha. Education is not only a layer for their social mobility but also opens the doors for their modernization. Education is as a instrument for dalit.

Concept of Empowerment: In this paper, I concentrate on two issues like education and empowerment. The word empowerment is borrowed from feminists and it defined as the "ability to do or affect something or anything to act upon a person or thing". It is the simple process of increasing personal or political power so that individuals, families and communities can take action to improve their situations. The power can be exercised through domination and subordination. It also depends upon the social structure, historical setting and nature of both state and economy. It is exercised through specific actions like promises, threats, controls and commands so on. education is the important bases of power in the modern society. Therefore, my understanding education is: a source of power and also as an agency that empowers people.

From the individual point of view, the empowerment is defined as building confidence, insight and understanding, and developing personal skills. For example, being able to analyze situations and communicate more effectively to others. Being empowered presupposes some level of common sense and emotional maturity and access to appropriate information and know how; it also implies someone who cares about others and is tolerant of other's views and behavior. From the view point of group or community, empowerment can be taken to involve building trust, co-operation and communication among the members. There must be opportunities for people to meet and exchange views and opinions and ways of recording what is agreed and done; and there must be scope for having fun and celebrating achievement.

Empowerment refers to increase in the spiritual, political, social, racial, educational, gender or economic strength of individuals and communities. The term empowerment covers a vast landscape of meanings, interpretations, definitions and disciplines ranging from psychology and philosophy to the highly commercialized self-help industry and motivational sciences. Sociological empowerment addresses that the members of groups that social discrimination processes have excluded from decision-making processes through, for example - discrimination based on disability, race, ethnicity, religion or gender. empowerment as a methodology is often associated with feminism. Empowerment is the process of obtaining the basic opportunities for marginalized people, either directly by the people or through the help of non-marginalized others who share their own access to these opportunities. Empowerment also includes encouraging and developing the skills for self-sufficiency with a focus on eliminating the future need for charity or welfare in the individuals of the group. It is a process which enables the individuals/

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groups to the full access of personal/collective power, authority and influence and also to employ that strength when engaging with other people, institutions or society. In other words, "Empowerment is not giving people power; people already have plenty of power, in the wealth of their knowledge and motivation, to do their jobs magnificent. It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life or work environment and ultimately help them to develop themselves or the society. Empowerment is the enhancement of the political, social, economic or spiritual strength of individuals and communities. Empowerment envelops developing and building capacities of individuals, communities to make them part of the main stream society.

Empowerment may also have a negative impact on individuals, corporations and productivity depending upon the individual's views and goals. It divides the genders or the races. Strong skills and critical capabilities are often held back to open doors for those who meet the empowerment criteria. Those who use empowerment as a selfish advantage tend to become difficult, demeaning and even hostile colleagues. There are two approaches in understanding the role of education in empowering people. One: the radical approach of using pedagogy as a conscientization process of the oppressed. The second approach: a transformative project of creating opportunities in the mainstream education to those who are previously denied access to education.

Ambedkar's Vision on Dalit Education: Ambedkar was very much influenced by Dewey's ideas on scientific method, experimental approach, democracy and pragmatism in the field of education. He insisted that to his Dalit people, 'Educate to organize and to struggle' for their own betterment using whatever educational facilities. Education is not only a layer for their social mobility but also opens the doors for their modernization. Ambedkar has been described as a philosopher, a patriot, scholar or a writer, the constitution maker, a social revolutionary, a humanistic thinker, or the socialist and he had also contributed a great deal to the cause of education. He mainly emphasized that the education as a vital force for individual development and social change. Ambedkar envisaged that, education was an instrument for the change of the lives of untouchables. He declared that the elevation of the depressed classes was recognized to be the cause of all the enlightened people in the country. He thought that education would enlighten his people and bridge the gap between the rich and the poor to which the untouchables belong. Education plays an important role. It is an effective instrument of mass movement to safeguard life and liberty.

Education could encourage the oppressed ones to fight and remove injustice and exploitation and pave ways for the free thinking. He recognized that, lack of education

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was the main cause for the backwardness of poor people. Educate, agitate and organize are three final words of our savior. According to Ambedkar one must get educated before he is conducting agitated thoughts for the movement, so that people can organize with his support. A singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis. In conferences, lectures and also in meetings, Ambedkar encouraged untouchable youth to acquire education in order to raise their social status and image. His educational contribution starts on a wider scale of educating classes as well as masses starts with this work.

For Ambedkar, education was the main key to open the doors of light, vision and wisdom. He himself said, "Education is something which ought to be brought within the reach of every one. The object of primary education is fto see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life." Ambedkar's ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of highest Hindu and be in the position to use political power as a means. This is best reflected in Ambedkar's famous slogan of Educate, Agitate and Organize.

Educate: Education has an immense impact on the human society. One can safely assume that a person is not in the proper sense until he is educated. It trains the human mind to think and take the right decision. In other words, man becomes a rational animal when he is educated. By the way of education only the knowledge and information received and spread throughout the world. An uneducated person cannot read, write and he is very close to all knowledge and wisdom like a window. In contrast, an educated man lives in a room with all its windows open towards outside world. Simply getting education does not mean to acquire the knowledge and getting academic designation. Education must get through by the way of free mind and free thinking.

Agitate: The word 'agitate' does not mean that, to agitate physically; it is a mental revolution in its place. It does not mean to go out and start protesting violently on the streets, without getting educated. After getting educated, by understanding Babasaheb's thoughts and strategy the individual can start agitating mentally. Agitated mind, as Dr. Ambedkar presumed, would force educated people to form organizations and they would act to fix the problems. Many people, quite often, who profess Dr. Ambedkar, limit his slogan to these three points. But to this author, the actual message of Dr. Ambedkar lies in "have faith in your strength."

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Organize: Educated and agitated minds will easily organize for a common mission. We must get ourselves educated and our thoughts agitate so that we can collectively organize. Agitated minds for a common mission will help them to unite and struggle for their common goal as one force.Only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He had given prime importance to education. He further added that, "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education fully. That is the importance of education. From this point of view he advised the backward classes to realize that without education their existence is not safe."

In Ambedkar's idea on educate, agitate and organize Ambedkar"s idea of giving education and equal opportunity to the people aims at removing the barriers in Indian Hindu religious caste system and development of backward caste as well as all marginalized communities. According to the social work students, educate agitate and organize means create power in people to experience basic rights in the society, to achieve success in the life and also struggle for social justice. In the social work field Ambedkar's idea about educate agitate and organize is very much relevant in the current context because in the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society and lack of support and motivation.

Educate, agitate and organize must be maintained to see the effective results of the movement for the upliftment of our people. For the upliftment of the depressed classes he developed a programme of education as a part of the general manifesto of Indian Labor Party before the general elections of 1937. To stamp out the illiteracy, he emphasized the necessity of full and compulsory and liberal education. He emphasized that many pupils from depressed classes did not have money. To overcome the financial problem which is acting against their studies, he stressed the necessity of scholarships in educational institutions.

An Educational Pragmatist: The influence of John Dewey, one of the greatest educationists of the 20th century, on Ambedkar appears to be deep and permanent. Therefore, Ambedkar approached the problem of educational upliftment of the masses as a pragmatist. He says that education is one of the basic needs along with food, clothing, shelter and medicine. Ambedkar was very particular in developing the primary education. Ambedkar was mainly concerned about the uplift and political struggle of the

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untouchables. He believed that education was necessary to shake off their mental sluggishness and satisfaction with their existing plight.

Dr. Babasaheb Ambedkar recognized the importance of education in shaping the future and cautioned the under- privileged not to lose any opportunity, and said that "We may forego material benefits, but we cannot forego our rights and opportunities to reap the benefits of highest education to the fullest extent." He put all his efforts to guarantee the educational without any discrimination to all the citizens of independent India.

Conclusion

Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. Ambedkar emphasized on secular education for social emancipation. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades. By the way of his educational philosophy, I shall view that by experiencing full freedom of education without the barriers of any caste, creed and race; it is the best way for the enlightenment of human beings from ignorance.

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SECTION-5

HEALTH, YOGA AND MEDITATION

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Chapter-31

Creative Thinking : Need of the Hour

—A.A. VIJAYA JYOTHI & MR. S.S. MURTHY

"Creativity is inventing, experimenting, growing, taking risks, breaking rules, making mistakes, and having fun". —Mary Lou Cook.

Creativity is that aspect of intelligence, which is characterized by the even sprouting of ideas. Every human being has the creative potential. It varies from person to person in its type of expression and amount of expression.Creativity involves not one but many abilities and productivity. It is a mental activity, with perception ,thinking and imagination going hand in hand. Creativity is an essential part of 'innovation' and 'invention'. Therefore creativity is process of developing new, uncommon or unique ideas using imagination, restructuring and re-evaluating an already existing knowledge . One can find the element of creativity in **Professor S.R. Tater.**

Who is a Creative Thinker?

Creative thinkers may be intellectuals but are definitely talented in some special way. They desire to be creative, they believe there is a solution, they relentlessly pursue the solution for its own sake, they are highly motivated (intrinsically), are self – directed (no one need prompt them), are self starting (without external push), are diligent , are independent in their judgments, are self – assertive and do use their talents optimally, do hard work incessantly, consciously and sub consciously.

Factors of Creativity

1. Keen observations: of both the minute and larger aspects of any thing, discovering the new and the strange in already familiar objects and events.

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2. Creative perception: novelty and flexibility in perception viewing objects and events from new and varied angles.
3. Curiosity and sensitivity to problems : posing questions, enthusiasm to know, enquiring to probe in to depths of any thing unknown, guessing and wondering.
4. Capacity for divergent thinking : fluency, flexibility , originality and elaboration can be exhibited at various stages of creative process.
5. Capacity to evaluate and judge : against criteria of relevance, originality, simplicity, elegance, aesthetic appeal, economic etc. as also capacity to generate these criteria them selves.
6. Personality treats : sensitivity openness to experience, diverse interests, independence in thought, judgment and action, non-conformity, courage of conviction, and risk taking, liking for complexity, tolerance for ambiguity, persistence desire for self-actualization, visionary, flexibility in thinking feeling and doing, spontaneity, perseverance Besides these cognitive and personality factors certain social factors like freedom, extensive independence from the prevailing values, conventional practices and will to work also influence creative people.

According to sternberg's theory of creativity, the ability to be creative is the amalgamation of several different kinds of intelligence and personality traits. Creativity is an amazingly complex subject. This conclusions were made by him by observing his colleagues and students, his personal experiences, reading biographies of scientists, mathematicians and composers of music and reading psychology books on creativity. But among these some were highly creative but others were not. What brought the difference in creative output?

But before one can be creative whether in science and engineering, one should have some technical knowledge of facts, laws, and methods (e.g., study of physics, chemistry, calculus, differential equations, statistics, computer programming, etc.). If we compare highly creative people with ordinary people, one can find the same kind of intelligence and knowledge in both groups. Therefore, the personality traits distinguish creative from noncreative people. The factors are creative people are highly diligent, have an inner need to express their creativity, new ideas take shape in their minds, they have a natural tendency to add some thing new to the already existing idea.

In Kursheed (2005), he summarized his positive experience in teaching engineering fundamentals through a hands-on/historical approach using historical case studies to put students in the inventors' or discoverers' frame of mind. History contains a wealth

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of ingenious experiments and unconventional ideas that are the results of creative thinking. By learning from both successful and unsuccessful historical examples, students can draw from these resources and learn how to be creative. A hands-on/ historical approach in science and engineering subjects and getting students to work under an experienced mentor can help science and engineering students develop thinking skills. While a discipline-specific approach might have been effective in teaching science and engineering students thinking skills, the initiatives and means used would vary according to disciplines.

Students Need to See More Homework Problems that Require Creative Solutions

- Instead of asking for one solution, require the students to give *two* different methods of solving one problem. Encourage students to find creative solutions instead of prosaic solutions.
- Give problems that are unreasonably difficult to answer correctly, and havethe students find a rough approximation.
- Give students problems without adequate information; let them go to the library and find the information that they need.
- Give more problems that ask the student to design a circuit, interpret data, design a method of doing an experiment.
- Assign term papers that require reading from multiple sources, making a creative synthesis of the information, and finding contradictions or inconsistencies in authoritative, published works.
- Occasionally assign exercises that show an incorrect solution to a problem (e.g., computer program that contains at least one bug, electronic circuit that will not function properly) and have the students find the defect and suggest a correction.
- Assign laboratory experiments that allow students freedom to choose technique(s) and topics.
- Arrange or compose music, not merely playing music.

Creativity is Not Valued in the Contemporary Engineering Education

Very often, creative work by the students is discouraged by faculty. They believe that engineering requires tedious attention to details and an absolute need for accuracy. embracing ambiguity and exercising flexibility is equated with sub standards., expect the students to follow well-proven design techniques that are covered in the text books or

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lectures rather than challenge students to think through a new process or innovate a unique solution. Few barriers to creativity in engineering education are:

1. **Perceptional blocks:** Imposition of self restriction, incomplete observation, biased perception, difficulty informing new association.

2. **Intellectual blocks:** success orientation, avoiding risks, making mistakes, Inhibition in questioning and guessing.

3. **Emotional blocks:** Fear of failure, criticism and ridicule, ambiguity as the engineering program teaches that there is a known correct answer which aims at accuracy so there is no room for the student to wonder, discover, and innovate as Engineering programs are highly competitive and sufficient grades are very important, and will determine whether a student can stay in the program or not. Although it may be a valuable experience to learn to work under pressure, such restrictions also inhibit students from taking risks.

Can we Create More Creative Thinkers?

It is possible to produce creative thinkers by providing an extrinsic atmosphere to nurture and promote the desire to be creative, the relentless pursuit of a solution for its own sake and the intrinsic motivation.

1. By bringing together a band of creative thinkers because 'creativity is contagious'.
2. There should be assurance of full management support no interference or restrictions in terms of research duration of budget, of working hours.
3. There should be system of rewards.
4. There should be appreciation of effort by meeting the expectations.
5. There should not be interference are intervention in the research activity by 'administrative' leaders.
6. 'Innovation' efforts should not be look through 'expenses' spectacles; the genuineness of the effort is to be taken in to account.

Fostering Creativity in Engineering Students

1. Identify factors and traits that delineate creativity, as appropriate to education based on established research in the fields of psychology, educational psychology, and in current creative work practices of innovative product designers.
2. Evaluate the self-perception of engineering as well as non engineering faculty of how they may or may not elicit creativity in their classrooms.

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3. Evaluate engineering students as well as non engineering students on how they perceive factors contributing to creativity in their educational environment.
4. Identify the specific factors if any that impede creativity in engineering education and determine whether they are more or less prevalent in engineering education than in other disciplines.
5. Use these factors that impede creativity to suggest recommendations to modify the engineering classroom experience to include creativity development.

How to Guide Creative Students?

1. Brain storming is an effective technique where students can produce more ideas leading to more productive ideas.
2. Relaxation, leisure avoidance of criticism and control.
3. Assigning more individual tasks under competent supervision.
4. Criticism of the teacher should be constructive.
5. Encouraging manipulation of ideas and objects.
6. Self-expression in spontaneous and planned activity.
7. Self –initiated learning, acquisition of knowledge, creative thinking, questions posed by the students, unusual ideas should be encouraged and appreciated.

Hence it is possible to identify people who has an inclination towards creativity and therefore it is a duty provide an environment and hope for the best.

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Chapter-32

Impotance of Yoga in a New Pattern of Education Techonology

—VINOD KUMAR MISHRA

Professor S.R. Tater, former Vice- Chancellor is a educationist, Yoga Acharya and engineer par excellence. He has been associated with number of International Organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than fifty books and two hundred articles on different subjects. He is philosopher, guide and real friend. He is a widely travelled man in India and abroad. His work is referred by academicians and researchers.

Maharishi Patanjali is said to be the profounder of yoga philosophy. some people call it "Patanjali philosophy also". The word 'yoga' literally means 'union', i.e. spiritual union of the individual soul with the universal soul and is used in this sense in the Vedanata. The Gita defines yoga as that state than which there is nothing higher or worth realizing and firmly rooted in which a person is never shaken ever by the greatest pain, that state fru from all pain and misery is yoga. According to Patanjali, Yoga does not man union but spiritual effort to attain perfection through the control of the body, sense and mind, and through right discrimination between Purusa and Prakrti. The literature of yoga is not so extensive like those of other Indian philosophies nevertheless; it is a very scientific philosophy.

All the philosophies recognize its importance we can find its references in Vedas, Upanishads, Smrities and Purans etc. Apart from other philosophies, a special feature of this philosophy is that it is both theoretical and practical. Healthy body and a strong soul or mind both are the subjects of its study. Yoga philosophy does not consider the

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body unimportant, instead, it considers it very useful. The philosophy believes that a sound mind (soul) resides in a sound body only. Purity of mind makes the mental attitude pious.

The aim of yoga is to control one's desires and aspiration. Yoga strives to understand the real nature of soul. The state of yoga can be achieved only by controlling one's desire and lusts, just as we can't see the true image of a thing in disturbed water, similarly when the mind is instable and out of control. Yoga meditation is necessary to get a glimpse of God.

The Yoga sutra associated to the four parts of samadhipada which deals with the nature and aim of concentration. The second sadanapada, explains the means to realize this end. The third, vibhutipada deals with the supra normal power which can be acquired through yoga. The fourth kaivalyapada describes the nature of literature and the reality of the transcendental self.

Components of Yoga

Yoga advocates control in the body, the sense and the mind. Yoga give us the eightfold path of discipline (Astanga yoga). These are-Yama, Niyam Asana, Pranayam, Pratyahar, Dharama, Dhyan and Samadhi by following these components ignorance is removed and real knowledge is achieved. The main aim of yoga is to remove ignorance and to achieve wisdom.

Role of Yoga in Education

Commonly, the term yoga education has been referred to as the training and teaching process of yoga, though it should also be seen as the application of yoga techniques to bsestow better support to the education process. The target of both the disciplines is the same and that is enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of the Yoga system. Therefore it is a high time to think seriously on inclusion of Yoga and Yogic values in education system. Here Yogic values refer to the holistic and spiritual approach towards life and the world. Yoga in education should lead to the development of harmonious personality and behavior at all the levels. An atmosphere should be created where the students study yoga with their own enthusiasm.

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To the whole the higher level of education is the fittest for integration of Yoga. In the current Indian perspective, the role to be played by the education system is facing new challenges. Normally the main aims of education have been the physical, psychological, interpersonal, professional and spiritual refinement of a personality. In modern Indian perspective it is deemed that the system of education should also be helpful in the attainment of the objectives of socialism and democracy mentioned in Indian constitution too. Besides, to attain refinement at the level of thoughts (intellectual development) and feelings (affective aspect), contributing to the development of national character and scientific mentality among the people, at present it is seriously being felt that the aim of education should also include the liberation of mind and soul as well. Normally, in the education process, one is taught and asked to store in mind as much as possible, there is not any format for the appreciation in the education system regarding the values for optimal mental usage and getting rid of the burden of information, to become tranquil for a while. The system of Yoga may offer this kind of training and teaching.

Presently it is being seriously sensed that as the classical Indian tradition established four noble aims (purusarth) in human life i.e. ethics (dharma), earning (artha), enjoyment (kama) and emancipation (moksha), which are equally essential and significant for sublime human existence in present time too, the education system should also impart the teaching and training of the moral (dharma), socioeconomic (artha), psychological (kama) and spiritual (moksha) values to the students. In different words Acharya Vinoba Bhave (1997), the spiritual heir of Mahatma Gandhi suggested the same, that 'education in India is to be based on three principles: Yoga (spiritual training), udyoga (vocational training) and sahayoga (social training)'. Expressing the views 'On the integration of Yoga with modern education' Swami Rama asserted (1981) that Yoga should become a part of education in India.

On the whole certain thrust areas positively concerned with educational process have been identified, where the potential of Yogic practices are duly proved i.e. treatment of physical difficulties, improvement of mental health and developing resistance to stress, promotion of emotional balance and control on hyperactivity, however, many other prospective aspects of yoga-practices, may be helpful in giving good support to the education process, are still to be evaluated substantially. These positive aspects of yoga are: promotion of will power and development of perseverance in students, education and training about inner-self, comprising introduction with corporeal sheath (physical body) of the self, development of awareness of vital sheath (psychosomatic system) of

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the self, accessing to the psychic sheath (psychological system) of the self, approaching the gnostic sheath of the self escorting finally to the realization of the beatific sheath. The said process of education and training about inner-self, obviously also takes in the process of pursuit of the transcendental state of psyche leading to the development of wide-ranging awareness, unfoldment of creative consciousness and promotion of uniqueness or talent in the students.

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Chapter-33

The Role of Non-Violence in Yoga Philosophy

—KRISHNA PASWAN

Professor S.R. Tater, former Vice- Chancellor is well known Yoga Acharya. He has been associated with number of International Organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than twenty books and two hundred articles on different subjects. He is doing selfless service by spreading Yoga and Science of Living among youths. He is a philosopher, guide and real friend to those who believe in human dignity and self respect.

The Sanskrit word yoga has many meanings, and it is derived from the Sanskrit root 'yuj', meaning 'to control', 'to yoke' or 'to unite'. Translation includes joining, uniting, conjunction and means. An alternate route from which the word yoga may be derived is *'yujir samadhau'*, which means contemplation or absorption. This translation fits better with the dualist *Raja Yoga* because it is through contemplation that discrimination between *prakrti* (nature) and *purusa* (pure consciousness) occurs.

Yoga has existed from Vedic times and its importance is described in the several scriptures. The Vedic *Samhitas* contain references to ascetics, while ascetics practices *(tapas)* are referenced in the *Brahmanas* (900-500 B.C.E.) early commentaries on the Vedas. Several seeds discovered at Indus Valley civilization (C. 3300-1700 B.C.E.) sites in Pakistan depict figures in positions resembling a common yoga or meditation pose, showing 'a form of ritual discipline, suggesting a precursor of yoga', according to archaeologist Gregory Possehl. Some types of connection between the Indus Valley seals and later yoga and meditation practices are speculated upon by many scholars, though there is no exclusive evidence.

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In *Upanishads* such as *Shvetashvataropanishad* and *Kathopanishad, Yoga* is referred as an essential means to achieve happiness. In *Kathopanishad,* for example, it is advised: Treat the self as the person seated in the body as the chariot. Then, treat the intellect as the driver (charioteer), the mind as the rains and the senses as the horses. The one who has control the mind directed by intellect thereby controlling the senses leads the person to the spiritual goal. Otherwise a person's life will be as of a chariot driven by uncontrolled horses.

The Buddhist texts are probably the earliest texts describing meditation techniques. They describe meditative practices and states which have existed before the Buddha as well as those which were first developed within Buddhism. In Hindu literature, the term 'yoga' first occurs in the *Kathopanishad.* Important textual sources for the evolving concept of *Yoga* are the middle *Upanishads,* (ca. 400 B.C.E.), the *Mahabharata* including the *Bhagvat Gita* (ca. 200 B.C.E.) and the *Yoga Sutras* of Patanjali (500 B.C.E.).

In Indian philosophy, *Yoga* is the name of the six orthodox philosophical schools. The *Yoga* philosophical system is closely allied with the *Sankhya* school. The *Yoga* school expounded by the sage Patanjali accepts the *Sankhya* psychology and metaphysics, but it is more theistic then the *Sankhya,* as evidenced by the addition of the divine entity to the *Sankhya's* twenty five elements of reality. The intimate relationship between *Sankhya* and *Yoga* is explained by Heinrich Zimmer, these two are regarded in India as twins, the two aspects of single discipline. *Sankhya* provides a basic theoretical exposition of human nature, enumerating and defining its elements, analyzing their manner of co-operation in the state of bondage (*bandha*), and describing their state of disentanglement or separation in release (*moksa*), while *Yoga* treats specifically the dynamics of the process for the disentanglement and outlines practical techniques for the gaining of release, or 'isolated-integration' (*kaivalya*).

Patanjali is widely regarded as the founder of the formal *Yoga* philosophy. Patanjali's yoga is known as *Raja yoga,* which is a system for control of the mind. Patanjali defines "Yoga as complete suppression of all mental modes or processes (*cittavrttinirodha*)."[1]

To discuss the concept of non-violence *Yoga* is closely associated with Buddhism. *Yoga* ethics of non-violence (*ahinsa*), truthfulness, non-stealing, sex-restraint and non-covetousness (*Yoma*) which are universal and unconditional duties (*sarvabhauma mahavrata*) obligatory at all times, in all places, under all circumstance corresponds closely to the Buddhist ethics. "The *Yoga* ethics of friendship (*maitri*) for all creatures, joy (*mudita*) for all virtuous, compassion (*karuna*) for all distressed and indifference (*upeksa*) to all vicious exactly corresponds to the Buddhist ethics of sublime meditation (*brahmavihara*)."[2]

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This is the common features of Jainism, Buddhism and the *Yoga*. But *Yoga* ethics is ascetics, while the Buddhist ethics advocate the morality of the middle path between asceticism and hedonism, self-denial and self-indulgence.

Yoga is the theoretical or the speculative it is practical. The art of yoga is a matter of constant practice and severe discipline of the body, the vital forces and the mind. It is pre-eminently an art of mental discipline.

The eight steps from *Yoga Sûtras* of *Astanga* (eight-limbs) Yoga are briefly indicated. These form practical aspects of the process of *Yoga*.

1. *Yama* **(practice of restraints):** this step contains five sub-steps, which need to be practiced in the domains of thought, speech and action.

(a) Non-violence (*ahinsa*)

(b) Truthfulness (*satya*)

(c) Non-stealing (*asteya*)

(d) Sexual restraint (*brahmacarya*) and

(e) Non-acceptance (*aparigraha*)

2. *Niyama* **(observance):** this step also contains five sub-steps, which need to be practiced in the domains of thought, speech and action.

(a) Cleanliness (*saauca*)

(b) Contentment (*santosha*)

(c) Austerity (*tapas*)

(d) Scriptural study (*svadhyaya*) and

(e) Surrender to God (*isvarapranidhana*).

These two steps when practiced fully provide the seeker, the self-control and disciplines which becomes the preparation to the other steps also.

3. *Sana* (bodily posture),

4. *Pranayama* (breath control),

5. *Pratyahara* (withdrawal of the sense-organs),

6. *Dharana* (fixation of attention),

7. *Dhyana* (meditation) and

8. *Samadhi* (absorptive concentration) as also aids to Yoganga (yoga).

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Though all of the limbs also *yoganga* are not part of our discussion, basically non-violence (*ahinsa*) is primary and main part of our discussion. So all of the other steps we are here only focus on Ahinsa and also *satya* (truthfulness) because ahinsa is closely associated with satya. But before to discuss non-violence in *Yoga Sûtras* it must be remember that if there any obstruction to the practice of *yamas* and *niyamas* brought about by the distraction of discursive thought in the form of contrary ideas, such as violence, harming and so on, the *yogin* must be devoted to the cultivation of their opposite. For as Pataòjali warns: "Discursively thought like violence and the other, done or caused to be done or approved of, preceded by greed, anger and delusion (whether) mild, medium or intense- all result in endless dissatisfaction, sorrow and ignorance; thus the cultivation of their opposites (is prescribed)."[3]

The first discipline of *yama* or its sub-steps are negative virtues. Non-injury (*ahinsa*) consists in the absence of cruelty to all creatures in all possible ways and all times. It is tenderness, good will and kindness for all living beings. "Non-injury is the root of all other negative (*yama*) and positive (*niyama*) virtues. The absolute non-injury is prescribed by *Yoga* system as 'Thou shalt not kill.'"[4] Animal sacrifices for a religious purpose is forbidden. The *Sankhya*, the Yoga, Buddhism and Jainism agree on this point.

Truthfulness consists in the harmony between true thoughts and words in conformity with the good for all creatures. The words must be spoken for the good of all creatures. They must be spoken for doing harm to others. If they are spoken for the purpose of doing harm to others, they cannot be regarded as the true and righteous. Truthfulness involves harmony of thoughts with facts which must be guaranteed by the spoken. A truthful person must be vouch for the truth of his words. A truthful person must have valid thoughts in his mind, speak them out correctly excite similar thoughts in the hearer's mind and his words must be conducive to the welfare of all creatures. "The *Yoga* gives a strict but humanitarian conception of truthfulness. Hypocrisy, flattery, deceit and truthful words injurious to society are falsehood. 'Thou shalt not lie in thought, word and deed. Theft in immortal misappropriation of others possessions,'"[5]

Like Jainism, *Yoga* counts *ahinsa* as the one moral ideal; for all external conduct and all the other virtues are sub-ordinate to it in the sense that *ahinsa* includes them all. These virtues are: (1) *satya*, which consists in word and thought being accord with facts, (2) abstinence from theft, which consists not only in not taking the things of other unlawfully, but in removing even the desire thereof *(asteya)*, (3) continence (*Brahmachraya*) and (4) absence of avariciousness, the non-appropriation of things not

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one's own, consequent upon seeing the defects of attachment and of miseries caused by accumulation, preservation etc. (*aparigraha*).

A *Yogin* must observe these duties universally and unconditionally. "The maxim of moral conduct then are, 'Thou shalt not injure any being, thou shalt not speak an untruth, thou shalt not steal, thou shalt not be avaricious.' But the last three maxims' can be brought under the one grand maxim, 'thou shalt not injure any being on any condition whatsoever.' Thus it is that in the case of a conflict of duties, say for example, between truthfulness and non-injury, it is the latter which is to be followed and not the former."[6] The fulfillment of these laws is technically called in *Yoga*, *yama*. According to variety of circumstances, persons and conditions, the vices such as *hinsa*, etc., may be of infinite kinds, but in every case it brings to us sorrow and takes us down the path of ignorance and hence away from self-realization.

Ahinsa or non-violence is another of the *Yoga* moral codes. Like all the others, the principle of balance as described by the three *gunas* must be applied. There are some people who take *Ahinsa* to a *rajasic*, extreme, state where they make certain that no harm is done to any living creature in any action, going as far as sweeping the ground in front of them before they step so not even an insect is injured. On the other hand some follow various sects that take *Ahinsa* to a *tamasic*, passive, state and allow themselves to undergo great sufferings and pains, such as flailing or starvation, without any concern to their well being and not reacting in any way to these sufferings. Yet, it is more likely that the idea of *Ahinsa* should be applied to our lives in a balanced way, in a *sattvic* state, between the two extremes. To act with non-violence in a balanced way means to act with the intention of doing no harm to others while also not allowing others to do harm to you.

Just what does it mean to do no harm to others? It is obvious that physically harming someone, stealing from someone, killing someone are all clearly harmful. Yet, there are more subtle ways of harming someone. One of the most common, and subtle, ways that we harm other people is almost never even thought of and can create injuries more deep, more damaging than any physical injury.

Yoga philosophy has great stress on non-violence *(Ahinsa)*. The right observances serve to make the mind pure, remove desires, and tend to strengthen the will and prepare it for the great Yoga meditation. But still it may be said that until the mind is at peace with the world, the great duty of the *yama* of *Ahinsa* cannot be performed merely by thinking of the evil effects of the corresponding vices *(vipakshabhavana)*, particularly because in ordinary minds the desire for salvation is not strong enough to resist the temptation.

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"It is therefore necessary that the mind should be at perfect peace with the world by a willing culture of the emotion of the friendliness *(maitri)* towards all those who are leading a life of pleasure, of compassion towards those who are virtuous, and indifference towards the vicious. Whoever shows friendliness towards the happy is purged of the dirt of envy; whoever wishes to remove the miseries of others through compassion *(karuna)* is purged of the propensity of doing mischief to others. Complacency *(mudita)* removes jealousy, and indifference towards sinners, removes impatience and anger."[7] Thus by the culture of these positive emotions the mind becomes inclined to the side of mental restraint. When the mind is thus purged of its dross the *yogin* takes his *Yoga* practice for the ultimate realization of his purpose.

It is hardly coincidence that *Ahinsa* –non-violence – is the very first of *Patanjali's yamas*. We read in the Bible that Jesus would greed people with these words: "Peace be with you." Before any connection/communication can take place on any level, let there be a commitment to non-violence.

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Chapter-34

Yoga- its Significance in the Present-day World

—JAYEETA GANGULY

Yoga literally mean "connection" or "union" philosophically, it means union with the supreme spirit. Yoga is that which units us with the supreme spirit. Actually, there is only "one" in the universe: when seen through the prism of ignorance, it appears to be many. Because of ignorance me feel ourselves separate from the supreme self. and from one another, and see an endless variety of things without realigning their underlying unity. It is extremely difficult to attain the state when one can feel one with the universe. It is certainly not as easy as saying it or putting it on paper. It is a mental state which only a chosen few can attain through severe practice. This article is dedicates in honour of Prof. Sohan Raj Tater.

Technically, the word 'yoga" has been used to refer to the system of phifosophy propounded by the sage Patanjali, about the second century-B.C. But, in general, Yoga may be called a method by which one can remove "ignorance", the cause of manifoldness, and thus attain union with the supreme self. Though there is only one existence in the absolute sense, it is nevertheless a fact - an undisputable fact that there is manifoldness in the universe. However much we may philosophize about the one universal existence, in actual life it is absolutely impossible to avoid misery, suffering and disappointment. Any human being on this earth is bound to come across situations of grief, mental and physical suffering and agony. No amount of phifosophy can remove this suffering unless it is accompanied by practice based on the experience of those who have found ultimate reality on the supreme *self* Yoga, therefore, accepts the life situation as we find it, and suggests methods by which we can transcends human limitations.

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The dominant factors in our lives are feeling, thought and action- the mind being the motivating force behind everything. Because there is the feeling factor in the human being, they are able to feel misery and as a result, seek happiness ana p easure by avoiding misery. If one could *control* one's feelings and emotions and steer them towards the proper direction, then the goal of that individual would be infinite appiness and not sensual pleasure, leading to the Joy "Which passeth all understanding."

It is thus evident that there is no more "mystery" in Yoga then what is embedded in the very existence of the universe. It will also be found that the act and science of are processes which are intrinsically simple clear and straight forward, although success in their application can be achieved only by hand labour, ceaseless struggle, and vigilant care. Individuals with ulterior motives may make use of yoga for unworthy purposes; but these who are genuine aspirates of the goal of union with the Ultimate Reality, or Freedom from bondage will go straight towards the mark and without be misled on the way, tempted by diversions like the hunt for supernatural phenomena or powers.

There have been many yoga systems popularized in the western world, especially in this century, but none of them have actually taught the perfection of yoga. In the Bhagvad Gita, Sri Krisna, the supreme personality of godhead, teaches Arjuna directly the perfection of the yoga. It one actually desires to participate in the perfection of the yoga system, the authoritative statements of the supreme person may be found in the Bhagvad-Gita.

It will be seen by going though the Bhagvad Gita that even the mind of a great personality like Arjuna whose intellectual level was such that he could understand the Bhagvad-Gita within one hour, whereas great scholars could not do it within the course of a lifetime, was so agitated that he admitted frankly to Krisna that the system of Yoga which he has described is not possible for him to execute. As the mind is always giving us directions to be executed, it is extremely difficult to control the mind. Thus the sum and substance of the yoga system is to control the agitated mind. In the meditational yoga system the mind is controlled by focusing on the Super soul that is the whole purpose of yoga. Arjuna inspire of being so highly qualified and having versatile talent found it impossible, to control his mind. So it is easily understandable from this how difficult it may be for average human beings to do so Arjuna refused to execute the meditational yoga system described by Sri Krisna inspite of being so highly qualified and extolled by Sri Krisna as his dear friend and devotee and being the only man worthy of understanding the Bhagvad Gita. The process of controlling the mind lies in Krisna + Consciousness, implying that the mind must always be fixed in Krisna. In so far as the mind is absorbed in Krisna, It has attained the perfection of yoga. From authoritative sources it is learnt

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that the chanting of Hare Krisna Hare *Krisna* Krisna Krisna Hare Hare/Hare Rama, Hare Rama Rama Rama Hare Hare is the embodiment of the perfection of Yoga for this age (Kali-Yuga).

The present age (Kali-Yuga) is a degraded age. In this age therefore, it is not practically possible to attain success in this meditational Yoga system described by Sri Krisna. At the utmost we can only gratify our personal whims by some pseudo daptation of this system. In this age that meditational system cannot be properly executed, Instead, all the perfections of that system can be realized though Bhakti-Yuga, the sublime process of Krisna -consciousness, specifically mantra + Yoga, the glorification of Sri Krisna though the chanting of Hare Krisna, that is recommended in Vedic scriptures and is introduced by great authorities like Chaitanya Mahaprabhu. Indeed,the Bhagavad-Gita, proclaims that the mahatmas, the great souls,are always chanting the glories of the lord.

There are three basic kinds of Yoga delineated in the Bhagvad-Gita- namely, Karma Yoga Jnan-Yoga and Bhakti-Yoga. In Swami Vivekananda's classification we find a fourth kind, namely Raja Yoga. As defined by Sri Krisna the systems of yoga may be likened to a staircase someone may be on the first step, someone halfway up, and someone might be on the top step. When one is elevated to certain levels he is known as a Karma-Yogi, Bhakti Yogi orJnanaYogi etc. In all cases, the service to the Supreme lord is the same. It is a difference in elevation only, Renunciation (sannyasa) and yoga are almost equivalent because without being freed from desire and same gratification are cannot become either a Yogi as a sannvasi, Yoga being done for some benefit cannot be considered as yoga.

Everything ought to be engaged in the service of Lord Krisna as instructed by him. Any work done on ordinary basis, or as a sannyasi or yogi, or as a philosopher must be done in Krisna Consciousness. It is only by this process that an individual can became a sannyasi or a yogi in the real sense.

Now the various kinds of yoga may be discussed one by one. let us first came to the Bhakti-Yoga. Bhakti-Yoga deals with the methods of realizing the lord through divine love, unassociated with mundane cravings. "Bhakti" means intense love of God and Bhakti-Yoga is the path by which God may be realized through love and devotion.

From time immemorial there existed a class of people in this would with whom the problem was not whether God exists, but how to realize Him. That God does exits was an axiomatic truth with them from the very beginning; their struggle was only how to intensity their devotion so that He might be realized as a fact. They did not start life with philosophical questionings; philosophical systems were built on what they said and experienced after they had attained the spiritual summum bonum.They followed the spiritual path and on reaching their goat served as beacon lights to humanity. Such were the prophets and starts who later became the spiritual and moral teachers of the world.

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The first step to Bhakti, as universally acknowledged, is players. Every religion unanimously advocates the practice of praying in order to create genuine devotion for God.

Prayer, in its widest sense, has got a meaning and value even for the philosopher. Although the existence of God as a Supreme Being may be questioned, almost all systems of philosophy recognize the operation in human .beings of an inner force of infinite power —for instance, the "elan vital"of Bergson. By intense longing, or prayer. one gets in touch with this infinite power, and then some result inevitably follows.

Besides prayer and worship, association with advanced souls is also of great value in the development of Bhakti. It is said that even a moment's association with a holy person serves as a boat in which the ocean of the world can be safely crossed. If any individual has the fortune to know a true saint, he gets a glimpse of the ideal realized in life and is often impelled to seek such a realization himself. There is as much necessity of a genuine teacher In the sphere of religion as in other walks of life. An average person has to depend upon on help from some experienced teacher. For such a Guru not only instructs. But is able to transmit to his disciple the strength and power necessary to carry out the instructions. Once an individual finds a genuine spiritual teacher, the aspirant's progress to the goal is assured.

Most religion prescribe Japa.,or the repetition of same sacred words denoting the Godhead, as a preliminary step, like prayer, for the spiritual aspirant. The repetition of the name of God in any form brings lnto the mind an association of God's attributes and has an uplifting effect. The mind is very hard to control it wonders, and the more one tries to cheek, the more it goes as Japa is a quasi mechanical process of controlling the mind. Saints who have actually experimented this process have testified how by its use the mind calms drown automatically. By repeating the seared names or words its inner significance becomes gradually manifest to the devotee's mind and heart in such a way that the significance becomes clear to the devotee. But it has to be done with deep earnestness and concentration.

These-Prayer, holy association, Japa- are after all only preliminary steps in the path of Bhakti yoga. Once a devotee attains it, his spiritual success is guaranteed. The line of demarcation between life and death, between this worldand another, al together anishes and has no meaning for the individual who known that, whenever he is, he belongs to god, who is omnipresent, omniscient and omnipotent.

We now move on to the next category ,i.e.Karma-Yoga. Karma-yoga tells us how-the individual soul realizes its oneness with the universal soul by doing one's duty without attachment to the fruits thereof. The yoga or devote obviously has to go

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through a great deal of difficulties to purify the atma (mind, body and soul), but. this has to be done effectively through the process of work. Karma-Yoga teaches human beings the secret of work: how to work in such a way that, while achieving. the maximum result, he will avoid the pangs of disappointment and despair, and at the same time fulfill the spiritual purpose of life. According to this path of achieving freedom from bondage, the goal-of any work should be. Not so much the attainment of external success as training in unselfishness. It is perhaps not possible to improve the world, but one can definitely improve oneself by means of unselfish work.

Very few people seem to realize that the person who works whole - hear tedly but in a spirit of detachment, accomplishes the task to be done for more efficientlv than one who constantly thinks of the result. When an individual's sole objective in work is success, the fear of failure prevents him/her from effectively accomplishing the task. One who can be indifferent to success or failure is usually calm and serene; and it is obvious that such a person will-work letter especially during a crisis than one who is always in a feverish anxiety about the result.

One sure criterion by which a spiritual fife can be judged is unselfishness. The more one grows in spirituality, the more unselfish one becomes.

But what is the casual relation between unselfishness and the realization of spiritual truths? This is a very pertinently asked question. The answer is that it is selfishness that hides truth from human beings that egoism is that which separates person to person and individuals from god philosophically speaking, these is only one Existence but we in our delusion created by egocentricity, see it as many. When a person's egoism and selfishness are destroyed, he becomes one with the" universal existence.

A Karma -Yog, who strives day to day to be more and more unselfish is therefore unknowingly going the path of highest religion without arguing about philosophy, of even spiritual problems, he steadily proceeds towards the realization of the supreme truth. The spiritual significance of a true karma- yogi is no less-no more- then of a Bhakti or Jnana- yogi who assiduously recites his prayers and practices devotions with genuine love.

But one who works may not necessarily be devoid of devotional feelings of the spirit of philosophical inquiry work can be done also ina spirit of Bhakti or with the outlook of a Jnani.

A karma -yogi who has deep faith in God will perform his duties as a form of worship. Every work he does is for him an offering to God. The worship which the devotee does in the shine with flowers and incense, the I. world and engaged in manifold duties. He acquires almost the same feeling for God and tries to maintain it in every-detail of his

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allotted task. It the karma-yogi perform him daily task in a sincere spirit of Bhakti, then he ought 'to begin to feel that his personal will is gradually giving way to the divine will. When this feeling at last ripens into actual experience, he then experiences the peace of mind which is uncomparabJe to anything else.

To these workers who have a philosophical bent of mind, the advice of the Gita is that they should remember that they are the self, that it is the senses which work, impelled by past tendencies and desires; which the self, which is their inner being, their real existence .ts free from all earthly contact, and transcends everything material. The implication of this sublime and pregnant idea is at fast caught only by the imagination; but by constantly dwelling on it, while he works the imagination of the karma-yogi will at last give place to experience and he/she will realize the self.

It is thus evident that there are no water tight compartments among the different kinds of Yogas, Karma, Bhakti, and Jnana, may, and often do commingle with one another in course of spiritual practice. Only the temperament of the aspirant will determine which of the three Is to predominate in his/her life. For genuine progress in any spiritual practice such as Karma-Yoga a devote has to be perfectly sincere, and simultaneously alert, introspective, and acquire the skill of controlling one's mind.

One of the main obstacles of Kama-Yoga is that it is the steepest-and the most frequently lost of all the paths, or kinds of yoga. Whereas the Bhakta, Jnani and the Raja-Yogi may often be able to forget the-mortal world, Kama-Yogi is instructed to be "in the world, but have no attachment for it."

We are now more on to the third category of yoga, Jnana-yoga. Jnana- yoga discusses the way-of realization of truth through discrimination tha Brahman alone is real and everything else is illusory. The fact that death is inevitable in life, has disturbed inquiring minds since the dawn of civilization, an roused in them a desire to solve the mystery of existence by searching for the Reality that transcends both life and death. It is a common experience to be alarmed at the thought of death. But, however much we may avoid thinking, we cannot escape the stern facts of life and death. The wheel of nature turns, and brings before us its unending procession of phenomena irrespective of being pleasant or unpleasant.

A Jnana yogi, however is not afraid of facing anything in life, not even the fearful thought of death. He is prepared to see all the aspects of life pleasant and unpleasant — but, at the same time, he devises means to guard himself against its pitfalls.

It is not true that religious people are afraid of life —— truly religiou persons are not only not frightened of life, but they also consider death to be on a counterpart of life and

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their aim is to go beyond both. The Jnana.Yogi realizing that everything in the material world is illusory. The theory of a Jnana-Yogi is "Reject what is false; and week the truth with a firm sense of discrimination". He/she refuses to identify himself/herself with anything that is unreal with a sheer effort of the will; the genuine devotee keeps himself/herself unattached to anything that is of transitory nature. Realizing by analysis that all worldly desires and relationships possess only a temporary value, the devote carefully guards himself/herself constantly against the danger of succumbing to their influence. Knowing that his/her physical body will perish sooner or later, he/she is constantly aware of the separateness of the body from the self. When a person thus rejects everything that is not real, what remain as the residue is the self a Reality.

An aspirant of Jnana -Yoga is suggested to take a positive step instead of applying the method of rejection viz. to consider oneself as the self as distinguished from the body. By continually repeating to oneself this potent *idea,* finally are day the "cloud of ignorance" clears away and gives rise to the realization that he/she is the self. The preliminary qualifications described in the Hindu scriptures for an aspirant of Jnana Yoga are not within the capacity of an average human being.

These include a keen sense of discrimination between the real and the unreal, the absence of a desire for enjoyment of this world or the world to follow; the acquisition of certain powers like control of the mind, contract of the senses, the capacity of withdrawing the mind from external of objects, the power of physical endurance; supreme faith in one's own power combined with receptiveness to the instructions of the Guru; and above all, a sincere longing for liberation from the bondage of human existence. It is suggested in the scriptures that those devotees who have mastered these preliminary disciplines in their past lives have same hopes of success in the path of Jnana- Yoga.

An individual aspiring for the path of Jnana -Yoga may, however, earnestly attempt to obtain strength from the infinite power innate in all beings, and it is possible that at some stage he/she will be illumined by the great revelation that he/she is the Eternal self and not the perishable body the aspirant may attain success in the path by sincerely.and constantly persevering in the attempt in spite of repeated failures the inspiration may also be acquired from a Guru who can skillfully guide the aspirant towards the realization. This may only be undertaken by one who is endowed with an exceptionally strong and a keenly analytical mind. Exceptional souls like Sankara who may survive this Supreme Realization and still retain the noble desire to teach humanity the means of attaining such a state, These souls voluntarily sacrifice the eternal freedom from bondage which they have attained, in order to bring salvation to others. They are the representatives of God on earth.

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Last, but not the least, we came to the Raja-Yoga. Raja-Yoga explains the union of the individual soul with the universal soul through the contract of the modifications of the mind' In non philosophical language, Raja-Yoga is the science and art of concentrating the mind. It is the method by which we can control the mind itself, which is the cause of all misery. When the mind is not agitated, it is possible for it to glimpse the Truth Perfect concentration of the mind is needed at least for a few moments in order to realize the highest Truth. Patanjali, who first spoke of Raja-Yoga, analyzed most minutely the nature and workings of the mind and suggested ways and means of bringing it under control and making it calm Yoga according to him, is the method of stopping the modifications of the mind stuff. Raja-Yoga teaches the method of preventing the mind from undergoing unnecessary modifications and giving rise to purposeless thoughts.

The practice of Raja-Yoga actually consists of eight stages—— Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. As neither Raja-Yoga is the only form of Yoga,nor is Pranayama the only form of Raja- Yoga. Pranayama is the name given to various breathing exercises which are meant to help and ensure concentration since rhythmic breathing has usually been found to be an- accompaniment of the mind approaching concentration, it follows that ill regulated breathing would be a hindrance in the struggle to acquire one- pointedness. An aspirant in the path of Raja-Yoga is usually advised to practice some form. of Pranayama along with one or more of the seven other forms of Raja-Yoga. Actually Pranayama is only one of the methods, and also an indirect method of acquiring concentration. Ordinarily, pranayama should be practiced under the personal guidance of an experienced teacher, otherwise in some cases it may be injurious to health.

Genuine spiritual life of any kind whatever always rests on the cultivation and practice of ethical virtues. One cannot make any real spiritual progress as long as the character has not been firmly built light and darkness cannot exist at the same time. If an aspirant, who has chosen one or more of thefour categories of yoga, wishes to make genuine progress towards realizing the supreme Truth, it is essential that his/her daily conduct and dealings in the ordinary, even trivial, affairs of life should confirm to his/her spiritual practices.

Raja-Yoga, therefore puts great emphasis on the ethical life of an aspirant. The very first stage in the practice of this Yoga-Yama-deals with the mastery of certain important virtues. Yama is the collective name given to the practice of five great virtues,viz., non-injury (or love), truthfulness non covetousness, continence and non receiving of gifts. The effect of practicing truth in thought word and deed is also very beneficial to spiritual progress. The truthful person is always frank and fearless as he/ she has nothing to hide

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and has no need to burden or disturb his/her mind with any subterfuge one who has practiced not-covetousness is not disturbed by worldly desires. Continence is another virtue which is essential for the practice of any form of Yoga. One who is chaste in thought, word and deed is free from many of the troubles caused by excess of passion. Also a healthy body is generally a pre- requisite for a healthy mind. Anyone who aspires to be a Yogi must be very careful in matters of receiving gifts from others. This is in order to avoid any untoward effect however remote, on the mind of the receiver.

The second stage of Raja-Yoga -niyama consists of the practice of cleanliness. Contentment, austerity, studying the Scriptures and self surrender to God. Cleanliness refers to the purity of body and mind. Contentment is a cheerful acceptance of life without hankering for worldly desires. Some amount of austerity is necessary for the aspirant. The study of the scriptures must be through and discriminating: and self surrender to God is selfless love for him asking for no return.

The third stage of Raja -Yoga is the' practice of Asanas or postures. posture in-which one can sit-is essential for the practice of meditation. The fourth stage of Raja-Yoga,viz.,Pranayama as already mentioned, is the name given to certain breathing excercises performed to the accompaniment of a sacred word, as a help to concentration. Pratyahara, the-fifth stage of Raja-Yoga, is the method by which the senses may be restrained from running after their respective sense-objects. The method which would enable a person to do this is bound to be of the utmost value to any spiritual aspirant.

Dharana, Dhyana, and Samadhi are the remaining three stages of Raja-Yoga. They are also succeeding stages in the practice of meditation, which an indispensable element of all the Yogas. Through the successful practice of Dharana and Dhyana, the aspirant can achieve so much concentration that he/she finally becomes inner immersed in Samadhi which is nothing but diving down to the innermost self an realizing Truth.

Raja-Yoga (The royal path union) each probably the most scientific and practical of all the Jour kinds of Yogas. One who sincerely follows the instructions are bound to get some results —— more or less according to the capacity of the individual- and that these results will fortify the belief of the person and provide encouragement to proceed further. The energetic devotes will surely obtain quicker results.

From the above discussion it is a manifest that the practices of Raja-yoga are indispensable for the successful pursuits of the other three forms of Yogas, particularly Bhakti-yoga and Jnana-yoga. The practice of the asanas, as also the cultivation of the ethical virtues advocated by Patanjali. To the sincere aspirant, it does not matter so much which form of yoga they intend to follow. In his ultimate quest for the supreme Truth, the devotee seeks refuge from any of the kinds of yoga according to his temperament.

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Hinduism gives this freedom of choice to any individual. In reality, the four paths of yoga form the basis of any kind of religion, and an individual is free to follow any of the paths to reach his/her goal.

Mere knowledge each not enough to understand the essence of all religions which yoga embodies. It is for the yogi to struggle hard to reach his destination and the results will obviously vary according to the capacity of the individual. It is the inconvertible law of mature that no labour is lost, and no effort goes in vain. The paramatma, supersoul, is always seated within the heart along with the individual soul. The yoga system involves concentrating the mind and focusing it on the paramatma, or supersoul, situated within the heart. One who has conquered the mind and has overcom all attachment to impermanent things can be absorved in thought of the Paramatma and becomes free from all duality and false designations.

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Chapter-35

Attitude and Habit

–M. BALAJI & ASHA LATHA

Professor S.R. Tater, former Vice- Chancellor is well known Yoga expert. He is doing selfless service by spreading Yoga and Science of Living among people in East and West. He has been associated with number of International Organizations and institutions and under his guidance number of students got trained in Science of Living. A widely travelled man in India and abroad written more than thirty books and dozens of articles on Yoga and alternative medicine.

Attitude

Attitude is a little thing that makes a big difference- Winston Churchill. sychologists have defined an attitude in many diverse ways Kimball young defines an attitude as a predisposition to respond, in a persistent and characteristic manne. In reference to some situation, idea, value, material object or class of objects or person or group of persons. It will be a positive or negative predisposition. an attitude of respect towards our elders is a positive attitude whereas, an attitude of hatred towards them is a negative attitude. We have acquired certain things from religious rituals, political democracy, social equality, our colleges etc. around us. These are our attitudes.

Formation of Attitude

Attitude is learned like our physiological motives or some emotional reactions. We are born and in which we grow. Many of our attitudes are the result of reflection and purposeful thinking or the outcome of training suggestion from others, especially our

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parents and teachers. We have been taught to perceive things, propaganda that affects the growth of our attitudes. One thing that must be noted is that even if we may belong to the same family to the same cultural influences.

Our attitudes are also influenced by the type and quality of the factual knowledge that we acquire about situation, things and person.

A child who is aggressive may develop, generally speaking, a hostile attitude towards authority figures or any sign of authority, while a meek child in the same situation will be submissive. Many of our attitudes are the result of wrong knowledge that is available to us. The best example is our prejudices and biases. We may have acquired this knowledge from newspapers, the media or the political speeches.

Change of Attitude

Once the attitudes have been formed they have a tendency to continue. It is therefore, difficult to change the attitudes that have been established. There are many reasons for our inability to change them easily. One of the reasons is that we don't want to change an account of the social support we have acquired from them.

In order to change attitudes we should change perceptions by new experiences and factual knowledge, control emotions and motivational factors in early childhood when most of our daily attitudes are formed and tap the various formative agencies.

- Interact with positive people.
- Treat everyone as the most important person in the world.

Our positive thoughts + our negative thoughts = our day.

More positive thoughts + less negative thoughts = happy day.

Habit

We are what we repeatedly do; excellence then is not an act, but a habit. -Aristotle. Habits are one form of learned behavior. They play a vital role in our daily life. We require some habits which contribute to our health, happiness and efficiency in the course of our experience and as we grow, we have acquired habits of dressing in a certain manner at certain times, of working, of speaking, of bathing, of sleeping, of eating etc.

We can define a habit as we do a thing again and again in the same way under similar circumstances. At first we have to make a great effort. Later we can do it without attention. A habit is therefore the tendency of an organization to behave in the same way as it has behaved before.

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Formation of Habit

According to William jame, In order to form a habit, we should make a strong start. We should start with determination and must feel the strong need of making the new habit a part of our mental equipment. McDougall thinks that we form habit because of our plastic or modifiable instincts or motives.

Breaking Bad Habits

Sometimes we develop useless habits. To break undesirable habits we require the same rules as we use in forming them. we should start with a determination to break the old undesirable habit. We should try to reform the bad habit as well by using it for example. A boastful person may transform his selfish boasting as an community school country or cause. This way to reform bad habits is known as sublimation.

Conclusion

Attitude and habit are vital things that shape personality. An attitude is a predisposition to react in a persistent and characteristics manner to some situation, person etc. Habits makes us live healthy and long. Investigation show that positive attitudes and good habits are good character- builders.

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Chapter-36

Bhakti as an Essential Feature in Indian Culture

—CH. SUBBA RAO

Professor S.R. Tater, is well known educationist and Yoga expert. He is doing selfless service by spreading Yoga and Science of Living among people in East and West. He has been associated with number of International Organizations and institutions and under his guidance number of students got trained in Science of Living. A widely travelled man in India and abroad, he written more than thirty books and dozens of articles on Yoga and alternative medicine. He is dedicated deciple of Acharya Tulsi and Acharya Mahashraman. As a dedicated Bhakt he dedicated his life for Terapanth Dharma Sangh.

Bhaktiyoga is the approach of love to a personal God. Its basis is faith (sraddha) and the response with which it meets is grace (prasada). This being so, it is evident that bhakti can only manifest itself in man when God is conceived of as personal, a saviour (rakshaka) worthy of trust and love and ready to be gracious. The deep and passionate devotion that appears in Gita is absent in the earlier literature. The nearest approach to the idea of Bhakti in the Upanishads is found in the conception of Upasana.

The Bhagavat Gita clearly sets forth the idea of Avatara. It is not, then surprising to note that Gita develops the doctrine of Bhaktiyoga which presents to the worshipper with a visible object of devotion and taught the value of pure, disinterested love in the religious life. The Gita conception of Bhakti is more pure and true than that of the Puranas, which allow the doctrine to degenerate, and which has been incorporated in the Vaisnava sects. Secondly, the Bhakti of the Gita is no unreasoned ecstasy, the object of devotion in the Gita is a personal God, (Krishna, Vasudeva, Narayana) who is worthy of love and adoration.[1] The faith of every man accords with his essential character; man

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is instinct with faith, as is his faith, so verily is he. The worship of Krishna could only have an ennobling effect upon his bhakta. Contrast with such a person, observes Hill, the amorous profligate of the Puranas, the Radha – lover of the Caitanyas[2]

Divorced from the duties of practical life and the dictates of common-sense. Bhakti, according to Gita, is but one essential element in a religious attitude where knowledge and action play their due part. It is recognized in the Gita that no true religion could ignore emotion and that no emotion should isolate itself from the functions of reason and will. It seeks to advocate a type of reasoned bhakti than emotionalism because no doctrine degenerates so rapidly as a doctrine of emotion. Thirdly, the bhakti doctrine of the Gita is perfectly simple. The later commentators elaborate this. For example Sridhara mentions eighty-one minor forms of bhakti. In his final highest and most mysterious message Krishna tells Arjuna that just as he expects his loyal devotees to love Him, so does he love them in return.

The Gita Doctrine of Bhakti, Yajna and Liberation

The word Bhakti means a variety of things. But in Gita it means devotion and loyalty to the personal God (Krishna) trust in Him and love of Him. It also means God's love for man. One should know that devotion to God is not only one of the means that will lead to the vision of the self which is also liberation, but that this devotion and love, now raised to a higher power, gives content and purpose to liberation itself. There is a lower and a higher Bhakti.[3] The first one is little more than conventional piety directed to God, the other is the completion and fruition that the self enjoys after its final emancipation from the bonds of the phenomenal world.

Meaning of Bhakti

Bhakti in its initial stages means both trustful faith and love; and God rewards by bringing his devotee near to Him. "In whatsoever way men approach me, in that same way do I return their love".[4] Here 'prapad' means not only to approach but also to be utterly devoted to some-body. Unlike bhakti is an emotional attitude that is only possible from an inferior to a superior. This humble devotion is rewarded by God. In the Gita Bhakti or loving devotion and communion with God or the divine transcends the 'fixed still state of Brahman' (Brahmisthiti).[5] The question whether the individual soul subsists in God or not is here transcended because Bhakti introduces a new dimension. Love means giving, sharing, participation, total self giving and total interpretation, and so God abides in his lovers and them in God. In Bhakti there is a complete and personal indwelling of God. Sankara says here that God remains the same always. Like a fire God warms

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those who draw near to Him, but those far away must remain in cold. Bhakti is the natural culmination of any mystical theory which makes room for the many as well as the one.

Unlike the Vedic religious practices Bhakti is open to all. Pure men, good men, learned men who know devoted love are nearer to God. By devotion one should understand to set the mind on God, to do service to God, to prostrate to God, and one should bent upon God.[6] Bhakti means to fix one's own thoughts on God. God, here, is an object of contemplation. This follows the classical Yoga tradition which suggests meditation (Dhyana) on God. Following the Yogic tradition the Gita prescribes meditation as a surest way of attaining liberation. We shall give a brief account of this.

Meditation is a Part of Bhakti

In the first place, the Gita suggests that an aspirant should put aside all the desires that press upon the mind and should feel to contend in self alone.[7] Desires should be set aside because desires are the active manifestations of the evil. They force us to do evil against our will. One should not have any longing for pleasures. Passion, fear, wrath must flee away. The aspirant should not love anything nor hate anything. Love understood as Sneha is as much to be rejected as hate. Love, like Karma itself, is a snare (pasa).

The technique of concentration, which Gita initially introduces,[8] is not to love God or to venerate him but to concentrate (akagrta) upon God. This is essentially the technique of Samkhyayoga systems of philosophy. Here the technique is in three stages. First, the body must be brought under control; second, the repetition of the sacred formula becomes present to the mind; and third by concentration on God one becomes like him (mukta). Here no claims are made to devotion. Indeed, when it comes to the practice of contemplation. When it comes to the practice of contemplation, it matters little whether the yogin concentrates on the God or whether he selects whatever God he prefers as the object of meditation. The final aim of the yogin is isolation or detachment. This detachment is not only from material stuff but also from mental stuff.

The aspirant should not think of the objects of sense. If he thinks he is attached to them and from this attachment springs desire and from desire is anger born.[9] Anger leads to bewilderment. From bewilderment the mind gets destroyed and from this follows the destruction of intellect and will. Ragadvesa or passion and design and Moha or delusion, bewilderment or Sammoha must be denounced. And to the man who denounces all these to him all Sorrows disappear and his soul stands firm.

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Bhavana plays an important role here. Translations of the word 'bhavana' have varied among modern commentators. According to telang bhavana means 'Perseverance in the pursuit of knowledge.[10] Barnet says it is 'inspiration'[11] According to Rangacarya it is 'conceptual ideation'. Hill says it is reflection. Radha-krishnan calls it as power of concentration. Edgerton says it is efficient force. Senses rare hither and thither and when the mind is not controlled, it sweeps away the wisdom of a man, just as the wind sweeps away a ship on the water. According to the Samkhyakarika manas or mind is 'samkalpakam', i.e., imagination or conception or determination. The principal job of the mind is to control the senses.[12] "Let him restrain in every way by mind alone the senses" – says Gita.[13] We must make a distinction here between manas and buddhi. Being classified with the senses manas naturally looks in their direction, whereas Buddhi naturally looks towards the self. Hence if it is to fulfil its proper function of restraining the senses, it must itself be held in check[14] so that it too may finally come to rest in the self[15] and so be dedicated to God.[16]

Sankara enumerates the function of mind and soul. According to him mind is responsible for concepts (samkalpa) and doubt (vikalpa), while soul is characterized by determination (niscaya), both in the sense of defining objects as they really are and in determining a cause of action.

The Logic of Bhakti

Every logical and philosophical explanation of religious truth is bound to be Paradoxical and it cannot be expressed in a precise logical formula. The feeling of the heart of a devotee is different from the rigorous principles of heartless logic. Hinduism, observes Zaehner, in particular resists any 'either-or' approach and it is essentially a religion of 'both end'. The Samkhya system sought to divide reality into two principles. What the Gita sets out to do is to bring the two together again in a more or less coherent whole.

Semantice of 'Bhaj' and 'Bhakti'

The word Bhakti comes from the root 'bhaj'. Bhakti is a past participle and here means 'loyal and devoted'. The root meaning of 'bhaj' is to share in, participate in. This root idea is never quite lost, but in classical Sanskrit it comes to mean increasingly 'to participate in something or someone through affection'. In the Epics we find the following meanings:

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1. In the Ramayana we come across 'bhajasva dharmam'[17] and it means cultivate or enjoy dharma. Also it is said "let Bharata today enjoy the office of heir apparent without let or hindrance".
2. Again in Ramayana we read 'bhavatah putram ekam tu sulam etad bhajisyate' [18] which means this state shall belong to your son alone. Here it means 'belongs to'.
3. In Mahabharata it reads – 'kshama mam bhajate'.[19] It means here 'inhere in', 'attend on'. Also it reads in the critical edition, 'na gunas tam bhajanti vai'[20] and it means the constituents do not inhere in him. Again 'na bhajanti nrpam Sri yah',[21] i.e., prosperity does attend on king.
4. In the same book we read 'ayam sva.... bhakto mam nityam eva'[22] 'this dog is ever loyal and devoted to me'. This usually refers to the loyalty of an inferior to a superior, but the opposite relationship is sometimes also indicated. For example, in Ramayana we read bhaktimanti hi bhutani jangama ajangamani ca yacamanesu tesu tram bhaktim bhaktesu darsaya.[23]

   "Both moving and unmoving creatures are devoted and loyal shows loyalty to these loyal men who supplicate you. Very frequently it is used here in a religious sense. In Mahabharata karna says to his father, sun, - 'bhagavantam aham bhakto'.[24] I am loyally devoted to you.
5. It also appears as 'bhaja mam bhajamanam' i.e. 'to make love to who love you'. It is a direct invitation to sexual love which is not present in Gita. This kind of sense becomes prominent in the Radha-Krishna cult.

Divine Dispensation

'In whatsoever way devoted men approach Me, in that same way do I return their love'.[25] 'Prapad' means not only to approach but also to be utterly devoted to somebody. According to Sankara God rewards different people in different ways. He grants the things they desire just in accordance with the way in which they seek God and the motive with which they seek God. God grants the desires (phala, fruits) of the self-interested, gives wisdom (Jnana) to those who aspire for them. he grants liberation to those who seek it. One cannot indeed peruse the pleasure and at the same time seek Moksa also because this is strictly incompatible with a genuine desire for Moksa.

Types of Devotees

There are four main reasons why men turn to God with faith and seek his grace. First there are men who seek material ends – 'wealth seekers' – who as the worshippers

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of old prayed to the Devas to reward their sacrifices with abundance of cows and other worldly goods.[26] This is a kind of selfish devotion. Second, there are men who turn to God in trouble,[27] for deliverance from their afflictions. Third, there are men who seek after knowledge of God and the fourth there are men who have attained it. Of these four types of devotees last are the most perfect votaries; for they devote themselves in love to God whose nature they understand. They go over beyond the veil of delusion and see both the personal and impersonal God. Nor, conversely, can the jnanin be perfect in his knowledge unless he thus utterly devotes himself to the one he knows.

Duty, devotion, action and knowledge coincide here. Duty cannot rightly be done without devotion, nor devotion rightly expressed apart from duty. Action and knowledge are conjoined here. Just as actions must be performed with knowledge, so also action must be performed in loving service to God. The aspirant must intent on God, dependent on God, making his way and goal, should perform actions. Here reason and emotion meets, are expressed in action. Jnana and Bhakti coincide here. The desire for progeny, cattle, Svarga and the like deprive men of their power to discriminate and, therefore, they resort to other Devatas (Gods). They engage in rites peculiar to the worship of these Gods. Therefore whatever form of God a man of desires worships in devotion and faith he is confirmed of his faith in the worship of that same form.

Kirtana and Samkirtana : Smarana

The signs of the man who 'takes his stand in nature that is divine' are 'tranquility; self-control compassion and faith'. The lord is easily won by him who bears Him in mind unceasingly, thinking of nothing else at all. Released from the confusion of duality, steady in their vows, they love and worship God. Bhakta is one who possesses the sameness and indifference or equanimity[28] (samatva drastic) and skill in performing actions and the unlinking of the link with suffering and pain[29] But of all, the aspirants the man of faith who loves and honours God, his inmost self (Pratyagatman) absorbed in God – is dearer to God. This is the highest form of loving devotion, the para bhakti which God bestows on the man who has already become Brahman. Note, here, again the combination of knowledge, devotion and action – "Jnatva – bhaktya – nityayuktah"[30]

Different Cults of Devotion

Men well versed in three Vedas worship God with sacrifices seeking to go to heaven. And in that heavenly realm they enjoy the pleasures of heaven.[31] They enjoy the broad world of Heaven and when their merit is spent, enter the world of mortals. Thus these

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men who follow the path of rituals and sacrifices come and go, for it in the world of desire (kamaloka) they dwell. On the other hand men who think of God and worship God attain God. Even those who are devoted to other Gods and sacrifice to them, possessed of faith, even they offer to God, but not as the norm demands.

The idea is whether the Gita lends its support to the faith of the people who worship Gods. Yes, it lends its support. The reason is, as it is said in Gita, they are really worshipping the God. The justification is simple because it is the God, who is the real enjoyer of all the sacrifices, and this is not recognized by the people and therefore they return to the world of men.

"To the Lords of heaven go they who pay their yows to heaven's lords, to the fathers go they who pay their vows to the fathers, to the ghosts go they who offer to the ghosts, and to me, too, do they go who sacrifice to me.[32]

Simple Act of Devotion

'If any earnest soul makes offering to me with devotion, of a leaf, or a flower or a fruit or water, that offering of devotion I enjoy'.[33] Whatever work a man does whatever he eats should be sacrificed or whatever austerities he does should be sacrificed. Then such a man will be released from the bonds of the results of good and bad actions. If a man worships God with undivided devotion, even though he is a sinner, he is saved. The base born, serfs are saved in the bhakti marga. In order to be saved one should set his mind on God, one should do the loving service, prostrate to God, then only is he saved. Wise men knowing that God is the source of all, commune with God, abide in God, love God, fix their thoughts on God. To such men out of compassion, God destroys the darkness that dwells in them and bestows on them the devotion of knowledge.

Ananya Bhakti (Exclusive devotion)

The universal form which Arjuna saw cannot be attained by the study of the Vedas, by the sacrifices, by gifts, by rituals, nor by severe austerities.[34] But by undistracted devotion the universal form of God can be known and seen in reality and one can enter into it.[35] This is called ananya bhakti, which means that kind of devotion which does not seek any other object except the Lord.

The love of God should exclude all other love. God is easily won by them who bears God in mind, unceasingly, thinking of nothing else at all. All great souls take up their stand in a nature that is divine and they love and worship God knowing his attributes.

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Those men who worship God without any other thought in their mind will attain God. Even the evil doer is changed by the love of God.[36]

According to Gita the man of faith who loves and honors God, his inmost self (Pratyagatman) absorbed in God is the best among the yogins. But those who revere the imperishable, the indefinable, the unmanifest, the omnipresent the unthinkable, the unchangeable, the immutable, the eternal, and who hold check on senses, in all things equal-minded also attain to God. Here, Upasana, according to Sankara, means focusing one's attention on an object recommended by scripture and drawing near to it, one remains in its presence for a long time sustained by the current of constant intention like a stream of oil.[37]

But the trouble is greater to those whose thoughts are set on the unman feast because the goal, i.e., the unman fest is very hard to attain by the embodied men. And the other hand, those who cast off all actions and worships God, meditate on God with exclusive devotion will be released from the samsara. Now it is clear that Gita lays stress on worship, meditation and love on God.

But people who lack the strength to let their thoughts on God and who do not stir the soul to enter God, they then should work and act for God. These are the acts of devotion like building temples and other public utility places. "Better is knowledge than constant practice; and Than knowledge meditation is more excellent; Than meditation, abandonment of the fruit of the Work, after abandonment, peace ensues".[38]

The classic virtues of detachment and indifference are only perfected if they are complemented by the love of God. Abandonment of the fruit of action in a spirit of devotion is better than mere 'meditation' that would reject all loving service; and 'meditation' is better than 'knowledge' of the intellect, that would dispense with work and yet not know the warmth of love; while 'constant Practice' that lacks the steadiness of knowledge, and shares its cold indifference to devotion, is lowest of all methods.

Virtues of a Devotee

The devotee feels no hatred for other beings. He is friendly with all beings. He is compassionate and is devoid of the feeling of 'I and Mine'. The devotee is ever content, self restrained, firmly convinced, free from impatience, fear and agitation, worships God and loves God and is loved by God, God loves the man and is the same to friend or foe, whether he be respected or despised, the same in heat and cold, in pleasures and pain, who has put away attachment and remains unmoved by praise and blame.

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Analysis of Then Description of Liberation

We shall attempt to analyse the relationship between liberation and loving devotion. In the first place it is said that a man should sit curbing all his senses integrated, intent on God. One should put away all the desires, should not think 'this is mine or this I am'. Such or the state of the Jivanmukta, released still alive and waiting only for liberation from the body.[39]

In other place meditation on the birth and incarnate life of God and a real concentration on the being of God is combined with the stilling of the passions and with knowledge and intuitive apprehension of the eternal.

The result is to draw near to God and to his eternal mode of being. This is possible by removing passion, fear, anger and by taking refuge in God by pure knowledge, hard penance and devotion.[40] Another description, which we come across in Gita, is purely negative. It describes the discovery of wisdom in the self, which means the total destruction of actions. It is a process of elimination of all activity to realize the pure consciousness. As kindled fire reduces its fuel to ashes, so does the fire of knowledge reduce all action to ashes. Nothing resembles the fire of knowledge to purify. A man of faith, intent wisdom, his senses restrained wins knowledge; and knowledge won, he attains the supreme peace (Param Santi).[41]

In all these descriptions it is peace, stillness, rest, that is emphasized. "Free from desire, with the mind and the self controlled, having relinquished all possessions doing mere bodily actions, he incurs no sin". Content to take whatever chance may bring his way, surmounting all dualities, knowing no envy, the same in success and failure, though working, still he is not bound. Here God is recognized for what He is, omnipotent and beneficent Lord.

The Doctrine of Bhakti and Prapatti

Ramanuja says that Bhakti is the contemplation of God, accompanied by love. For him Bhakti is a continuous loving meditation of God and the Stream of the loving meditation should be like an unbroken stream of oil. Ramanuja says that God protects all individuals irrespective of their differences. He is the refuge of all beings. In short, 'Bhakti is the constant rememorization of the jiva's total subservience to God, inspired and animated by a perfect love of worship.[42]

Ramanuja's views on bhakti as they appear in the Gita bhasya are essentially the same as those of the Sri Bhasya. In his Gita commentary he repeatedly makes it clear that the individual soul should merge with the supreme self. He quotes several scriptural

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passages in support of this and says that one should be a bhakta of God, and focus one's mind on God. One should have an overwhelming love towards God. One should worship God when he is capable of cognizing god as the immeasurable and incomparable one. A man having an overwhelming love of God alone can attain God through worship. In order to attain that love towards God, one should perform all the periodical and occasional actions in a disinterested way. These are helpful in originating the love towards God. Finally, while realizing that God will rule the world, one should meditate upon the multitude of His adorable perfections, and one should worship God so as to attain Him alone.[43]

From the above explanation of the nature of bhakti it is evident that actions are also important even in the bhakti-yoga. They have an indirect role to play in attaining God. The active life of a man. If dedicated to God could be in different ways depending upon man's intention. This is possible in four ways. The devotees or the aspirants are classified in the Gita into four types. They are: arta, artharthi, jijnasu and jnani.

1. Arta is the individual who seeks the help of God when he is in danger or is in a helpless condition.
2. Artharthi is the individual who aspires for wealth ad prosperity (aisvarya).
3. Jijnasu is the individual who possesses an ardent desire to know brahman.
4. Jnani is an individual who had the knowledge of brahman and who does not seek God for worldly prosperity, and who does not seek God for any other selfish end but whose only aim is God realization.

Examples can be multiplied for these four types of aspirants.

While agreeing with this kind of classification, Ramanuja says that the first and the second can be merged into one group while the third and the, fourth into another. Thus we can have two types of aspirants viz.,

(1) The aspirant of aisvary or aisvardhin and

(2) The aspirant of kaivalya, kaivalyardhi.

The aspirant of aisvarya will remain in the world to reap the results of his actions. Te aspirant of kaivalya does not seek God for prosperity, but will have an exclusive love and knowledge of God. In the course of time his knowledge and love for God will be more intensified and ultimately he will attain God.

Different Forms of Bhakti

Form the above analysis of bhakti, it appears that we can classify bhakti into (1) sadhana bhakti (devotion as a means) and (2) parabhakti and parama bhakti. sadhana

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bhakti is more of the nature of knowledge that of love and longing. This is the stage. When the mumuksu seeks to purify his mind by practicing sama, dama and uparati, with a view to attain the true knowledge of his soul. This stage is called "Atmavalokna", which necessarily results in a true realization of God. Sadhana bhakti, though primarily considered to be a kind of knowledge, cannot be called as Jnana because, the "mumuksu" does not seek the help of God to attain liberation, as is done in the jnana yoga.

Knowledge is not Alien to Bhakti and Karma

Ramanuja demits a very close connection between bhakti, Jnana and karma. He regards that knowledge is the cause of bhakti. According to him knowledge is the very foundation of bhakti and it is Jnana that produces bhakti and also nourishes and enriches it. In the process of attaining liberation, an individual should, first of all, try to acquire the true knowledge of the Atman and then distinguish the soul from all its necessary accompaniments and also from all other inanimate objects of the world. When a man acquires the true knowledge of the soul and when he understands that his soul is only a mode of Brahman on which it depends, he will succeed in realizing his true being in relation to the ultimate source of the world.

As a consequence of this realization one feels an intensive love and affection for God in whom he lives, moves and has his being. This kind of bhakti can remain fixed in the mind only through constant meditation and reflection on the nature of the Brahman therefore, Bhakti consists of knowledge coupled wit intense affection and respect for God. The essence of bhakti lies in the complete self surrender to the Brahman, who is the Lord and Protector of the whole universe and such surrender takes place only when the individual soul realizes his nature and the relation between himself and Brahman. Love or adoration cannot spring forth in the heart of a man unless he knows the nature of the object he is loving.

Jnana and karma (knowledge and action) are necessary for the awakening of bhakti in the heart of a man. karma, according to Ramanuja, is such a thing that it should not be abandoned at any stage of life. One can perform disinterested actions only if one has knowledge of the atman. As such, both knowledge and action are mutually inclusive.

Ramanuja emphasizes the performance of disinterested action. The knowledge of Atman and the complete disassociation of the ego-consciousness are the two important requirements to perform the disinterested action. It is because of the identification of an individual's soul with ego-consciousness. One thinks of himself as the doer of actions

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and the enjoyer of their results. When one feels and realizes that the soul is essentially different from the body and mind then only one becomes fit to perform the desireless actions. Interested action is an action which is illumined by the knowledge of the self.

Knowledge, therefore, is not alien to bhakti and karma. On the other hand, it is an important ingredient of both devotion and disinterested action. In the first stage, knowledge is necessary to purify all the actions of the devotee. The devotee has to realize that his soul is different form the body and the sense organs. One has to understand that prakriti is not his substratum and the idea that the soul is associated with all the organs is to be shunned. This kind of knowledge helps to give the sense of an agency of all worldly activities. In the second stage, the true knowledge of the soul gives him a firm faith in God as the individual's sole source and support. In this stage the devotee's mind will be illumined with knowledge of God. Here, all philosophical interpretations of the relation such as "Sarira-sariri bhava" (body and soul feeling), "Prakara-prakari bhava" (body and substance felling), and "Sesha-seshibhava" (principal and accessory feeling), are directly experienced by the devotee. When the devotee looks upon God as his sole refuge then the knowledge generates a deep love for God in the mind of the devote.

In this stage knowledge becomes the cause of Bhakti. In the last stage when knowledge deepens into the highest form of Bhakti, it assumes the constant form of meditation, always thinking on the nature (Svarupa) of God. Thus, when a man attains a full knowledge of his absolute dependence on God, he at once shifts his attention from the worldly objects to God. And gives up his egoism totally. He will perform all actions with a complete detachment and meditates constantly on the nature of God.

A question may be asked here: What form of God is constantly contemplated upon the devotee in this stage of paramabhakti? According to Ramanuja the devotee visualizes God, as one possessing infinite auspicious qualities, devoid of all faults, and by repeated meditation of God, the devotee gradually loses all sense of difference.

The devotee becomes fully merged in the form of God. There would not be any feeling of substance and its attributes. In other words, all the differences are lost in this state. This is the final stage of bhakti. The non-dualistic consciousness of the liberated soul is expressed in the feeling "I am Brahman without any division". This non-quality does not mean "svarupa aikya" but "visista aikya' in which the self is realised as an inseparable mode of God, who is its only support and substratum. By acquiring equality of attributes with God the individual soul also be comes as pure as Brahman.

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The Nature of the Liberated Soul

When an individual soul is liberated through devotion and divine grace, he loses his natural body and passes through vayuloka, varunaloka, adityaloka, indraloka, prajapathiloka, brahmaloka and finally reaches the eternal abode or Vaikuntha. It is only this state of emancipation that a liberated man becomes completely free from the influence of all his virtuous and vivious deeds and becomes similar to Brahman.[44]

As soon as liberation is attained, the soul reins its true nature and becomes disassociated from the natural body with which it remains identical in the state of bondage. On regaining its true nature in the form of pure consciousness, it also gains back its other qualities such as sarvajnatva, satyasamkalpatva etc., which remain covered by ignorance in worldly life.[45] The liberated soul can attain everything he wishes just by willing it. Liberation, therefore, does not mean emergence of any new quality but the soul being free from the defects of ignorance gains back its natural luminosity and shines in its divine glory.

Ramanuja says that due to the presence of the quality of satyasamkalpatva in a liberated soul, it can be embodied and disembodied according to its will.[46] The liberated souls can also assume the forms of divine instruments or Upakaranas which can be used in the service of God.

It is stated above that a liberated soul by regaining its nature as the form of consciousness becomes similar to God. But this similarity should not be confused with total identity. The soul is not identical with God as it differs from God in a very important quality. God is the creator of the universe but the soul can never possess the power to create the world. The liberated soul is similar to God in the sense that in the state of emancipation it becomes endowed with qualities like sarvajnatva, satya-sankalpatva which are present in the God. It also acquires the power of enjoying eternally the bliss that comes out of the realizing the nature of Brahman. Thus, the soul, whether embodied or liberated is ontologically different from God. Scriptural passages confirm this. Prapatti and Saranagati are accessories to Bhakti. Hence the discussion about prapatti follows.

The Doctrine of Prapatti

According to ramanuja Bhakti is the supreme way of attaining God. But prapatti is a secondary one. This is clear from his Gita Bhasya. The general meaning of 'prapad', according to Ramanuja, is "to take refuge in". This refuge may be either in God or in this human form, and is taken by following his commands. So it can also be applied to man's

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taking refuge in divine being as the principal object of worship. Some times Ramanuja calls it an activity which leads to bhakti.[47] The Gita says that the approach to the Lord presuppose the true knowledge of Atman.[48] Bhakti it which presuppose prapthtti, is the only means from the aisvarryarthin, kaivalyarthin and Jnanin to achieve their respective ends.[49] By taking refuge in God one may attain the immediate knowledge of Atman. Ramanuja says that through prapatti one can conquer the gunas and can attain aisvarya and kaivalya and finally God.

Prapatti is to take refuge in God. While cherishing the conviction that God is everything because he is the inner ruler of all, so that if one desires to achieve a certain end, be it prosperity or the attainment of God, one has to follow God, obey God, and act accordingly. It is the nearest approach of the aisvaryathi. To kaivalyarthin. Prapatti is an activity presupposed by Bhakti. Though it is understood that in prapatti God showers his grace, there is not evidence that Ramanuja believed that prapatti alone would be sufficient.

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Chapter-37

Importance of Endocrine Glands For Perfect Health

—CHANCHAL MAL CHORADIA

Endocrine glands play most important role in our life. Just like root for the existence of a tree and foundation is important for a building, although directly they are not visible. Similarly for our existence proper functioning and harmony of glands is essential. This article is dedicated in the honour of Prof. Sohan Raj Tater.

Do we ever think what we are and why we are? Who and how our nature is being controlled? Who monitor our growth and stop after certain age automatically? Why few persons are extra ordinary tall or fat, whereas few are lean and thin? Why few students become intelligent but others may remain dull even after taught by same teachers? All these can be well understood by knowing the functions of these glands. The malfunctioning of these glands are main causes for more than 75% diseases. Even in modern advance allopathy no simple methods are available to regulate and cure these glands.

The Endocrine glands are mainly responsible for most of our activities like mobility, growth, immunity, radiance, metabolism, generation, stabilization, co- ordination & harmony among all organs etc. All our thoughts, knowledge, conduct, emotions etc, are governed by these glands. Fear, grief, worry, anxiety, tension and bad habits of eating, drinking, wearing, thinking, over medication or use of wrong medicines, disturb proper functioning of these glands. Therefore anybody who is interested for his good health must prevent himself from such life style. In Acupressure stimulating reflex points on sole or palm, these glands can be regulated to function properly. Therefore everybody

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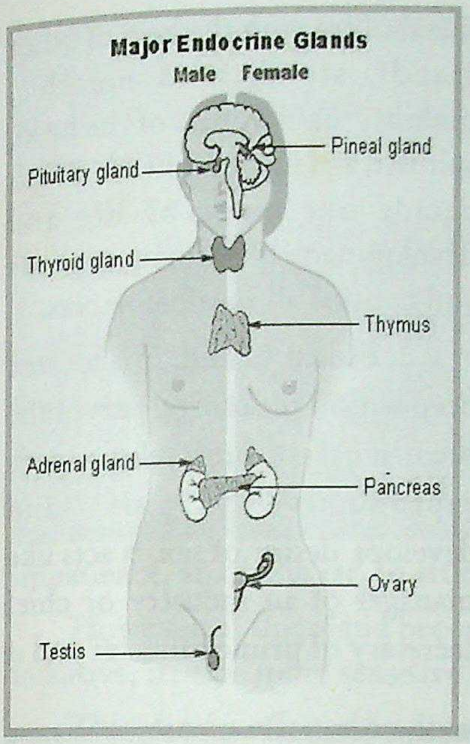


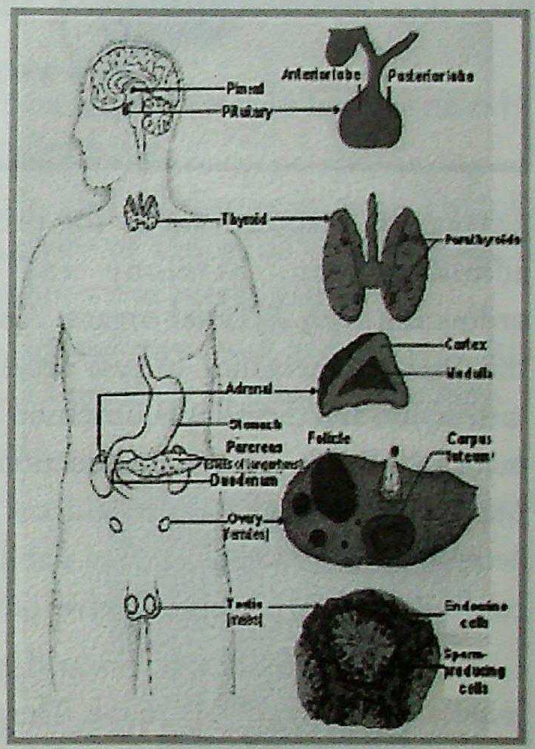
must learn this simple method to get rid of basic causes of many diseases and for maintaining physical, mental and spiritual harmony.

Important endocrine glands:

There are eight main endocrine glands exits in body:

1. Pituitary 2. Pineal 3. Thyroid 4. Para thyroid 5. Thymus 6. Pancreas 7. Adrenal 8. Gonads

All these glands work like the cabinet of our central government and have joint responsibilities to work with harmony.



Each gland produces one or more harmones as per the responsibility allotted to them, and broadcast the same, which passes through nervous system in blood stream and can reach at the remotest part of the body immediately. The malfunctioning of any one gland may disturb the working of all other glands. calm and quite, tension free, balance mental attitude which maintain proper functioning glands of endocrine The Success of our life is dependent on our Right knowledge. Right thought and Right conduct.

1. Pituitary Glands: The size of this gland is like a pea and is situated at the base of brain attached to hypothalamus. It is known as master gland of body and produces various harmones specifically for all other glands and supervise the working of all glandular system.

Its basic harmones control Skelton growth and development of gonads, maturation of the reproductive cells and secretion of milk by mammary gland. It influence rythm of heart, any type of growth for soft and hard tissues, temperature balance of body,

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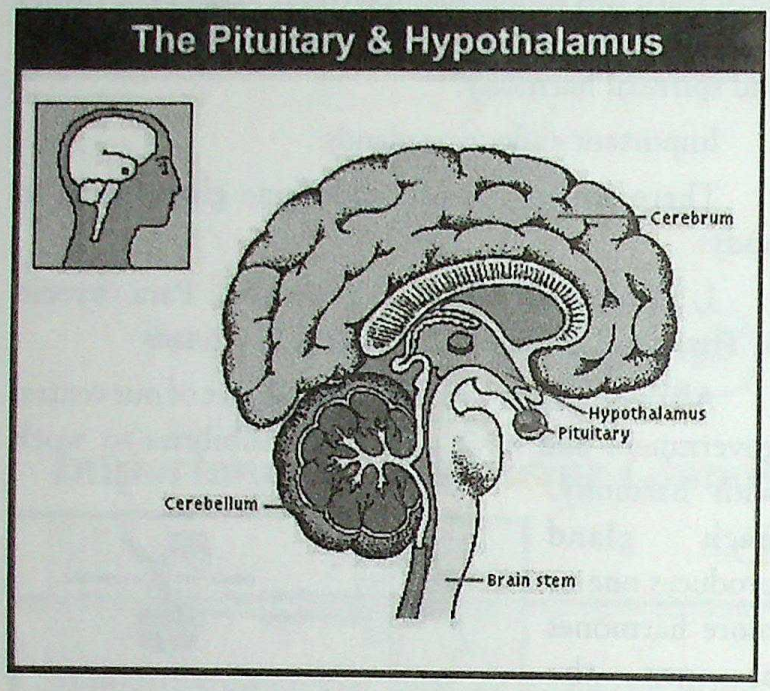
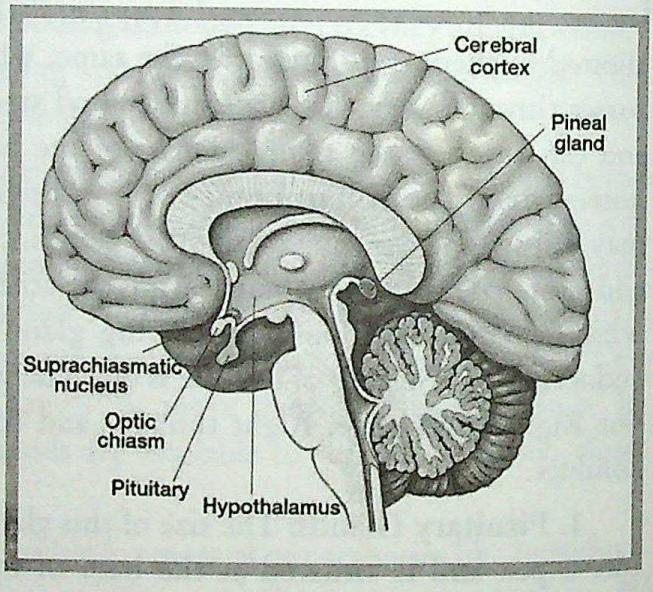


metabolism with the help of other glands, strength of muscles, mobility, agility, hair of the head, spiritual and mental attitude which decide our mode of life and development of human qualities and control all sensible nerves.

2. Pineal Gland: It is located deep within the central part of the brain. It has got direct relation with reproductive organs and develops desire of sex. It acts like manager of an industry or chief secretary of prime minister and is having the responsibilities for proper administration, harmony and co-ordination with all other organs. Also at the time of emergency to pass necessary instruction and their implementation is its main job. If this gland is malfunctioning, people cannot take right and correct decision timely and becomes un-stabilized confused having improper deceives power.



3. Thyroid Glands: It is located in the middle of neck and "H" shape. They are two in numbers. The function of thyroid glands is to control fundamental metabolism of body, digestive system, use of oxygen and discretion of carbon-dioxide, capacity to hold urine, voice, sluggishness of tissues and densification of bones and help in formation of teeth. It helps to control growth with other glands, strengthen muscles. It also helps in mental development and to promote the functional activity of adrenal and gonads keep reproductive organs clean and thus regulate mc in ladies.

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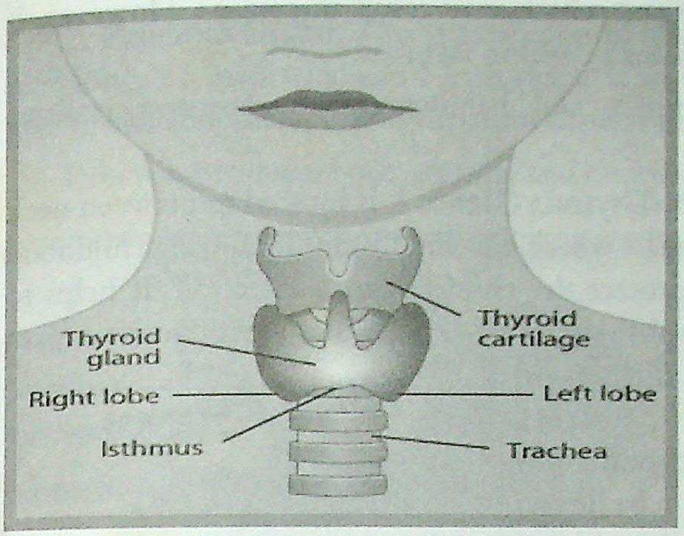


Most of the iodine present in body is found in this gland in the form of amino acid which is responsible for stimulating and self healing particularly at the time of accident, fracture and other injuries.

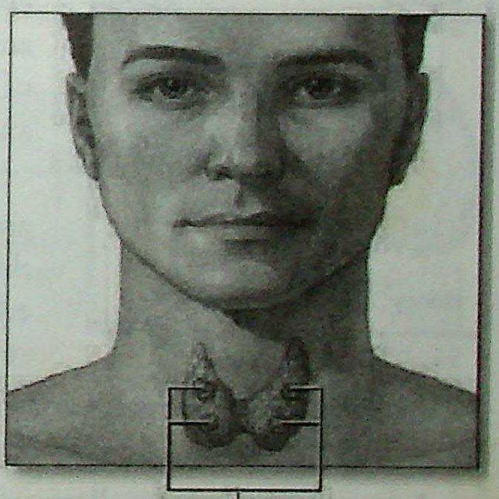
It works like storage battery or spark generator for the body. If thyroid battery is discharged in Thyroid becomes inactive, we get tired and gain weight rapidly, skin may become dry and person may become lazy, dull, impatience, apathetic etc. in attitude.

However, if this gland becomes overactive person may lose weight become moody, talkative, irritate more sensitive and cannot be handled easily.

This gland is affected by depressed mental attitude, grief and disappointment. Thyroid produces thyroxin which increases the rate of activity of almost all of the chemical reactions, in all the cells of body and therefore it is known as energy gland.

Thyroid control skin condition. Under active thyroid may result in dryness of skin while overactive thyroid may cause warm skin with a tendency of more perspiration.

4. Para-thyroid Glands: Behind the thyroid gland on both sides these glands are imbedded and control the level of calcium and phosphorus in the blood. Calcium involved in blood clotting, contraction of muscles and action of nerves.


Parathyroid glands

Most of the phosphorous in the body is combined with calcium in the bone. The excretion of phosphorous is closely linked to that of calcium. The job of parathyroid is to take calcium from the reservoir and add it to the body fluid when needed resulting bones to become light, porous and brittle.

If level of calcium is increased in blood it starts depositing in kidney, which may develop kidney stone. If calcium starts depositing on muscles

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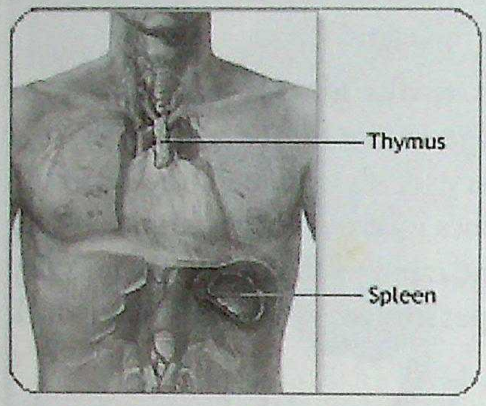
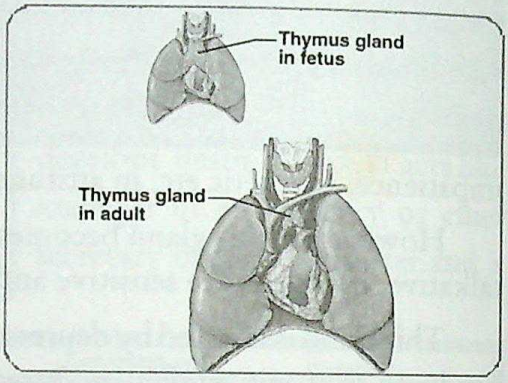
condition of Rheumatism may develop and which may result in cramps. However, if calcium start depositing on joints then it may develop arthritis.

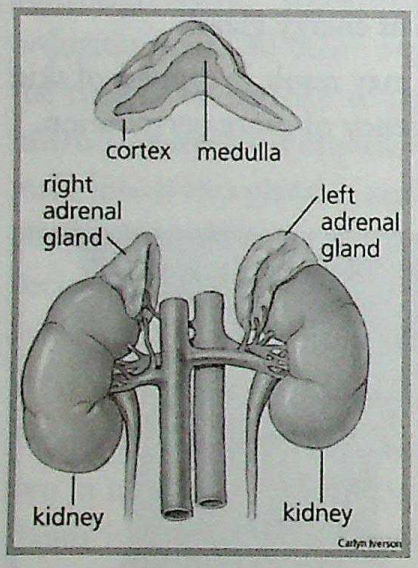
Patient, calm and quietness, firmness and helping nature represent positive emotion of this gland.



5. Thymus Gland: It is located in between neck and heart which develop immunity during childhood and protect the children from infection. It helps to control the growth of body and reproductive organs but shrinks in size during adulthood. It is also believed that in old age this gland again become active.



6. Adrenal Glands: Adrenal are a pair of flattened yellowish organ about two inches height and one inch width and about one & half inch thick and they are located right above each kidney.



Strength is hidden within theses glands, which is brought in to effect in times of immediate danger and gives us courage and strength to successfully cope with any emergency in life. Its secretion governs the amount of vitality and resistance build up in our body to fight and resist diseases.

The blood stream is very kind to theses glands since aorta pumps a rich supply to them. Adrenal produces different hormones controlling various activities of body e.g. movement, contraction or expansion of muscles and removing waste material from body.

Its harmones are capable for preparing any medicines required by the body to fight against any disease and develop courage, confidence, positive and fearless attitude.

It prevents body from all type of allergies. Vaccination without diagnosis in childhood, over medication, fear and tension may spoil these glands.

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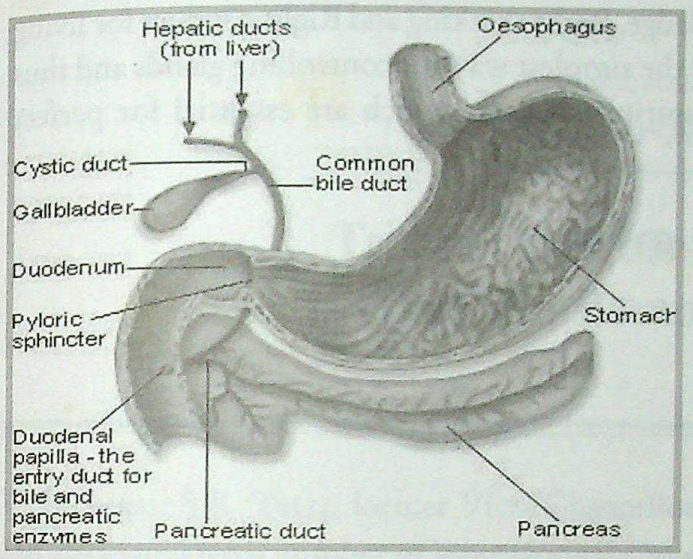
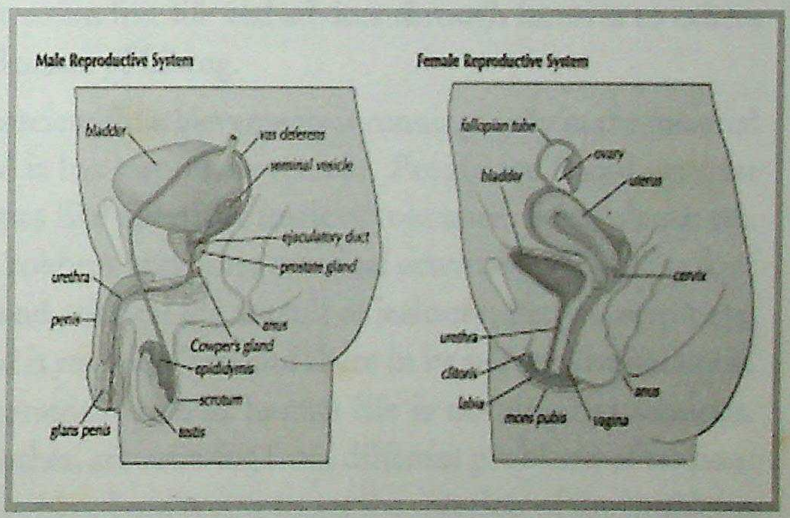
7. Pancreas Gland: This is a compound reccmose gland of pyramidal shape about 8 inch long, 1.5 inch wide and 1 inch thick. It is situated transversely across the posterior wall of the abdomen behind the stomach and in front of second I umber vertebra.

Pancreas produces both external and internal secretion. The external secretion called pancreatic juice containing alkalinizing bicarbonate and digestive enzymes. The internal secretion called insulin and glycogen which help in regulation of carbohydrate metabolism, including the use of glucose by the tissues cells as well as the formation of glycogen into glucose in lever. The malfunctioning of this gland may results in diabetes, digestive problems and mental depression.



8. Gonads: It controls sexual activity. Due to importance of productive organs other glands also play important role in its activities. Pineal develop the desire of sex, thyroid put it into action, pituitary develop growth and gonads control over all these activities. Adrenal and gonads work in close co- operation in producing their hormone so that body can be prevented from allergies. For those women who had been operated for uterus and due to these hormones of ovaries are not available in blood, if such ladies pituitary, adrenal and thyroid gland are activated, it is possible to fulfill the requirement of ovaries hormones. Magnetic and attracting personality is the result of proper functioning of this gland. It also helps in proper functioning for maintaining temperature balance, improving voice, growth of hair and balance development of body.



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Thus it is essential to maintain proper harmony and co-ordination in the functioning of glands which will keep our organs free of emotional and environmental toxin necessary for smooth and abundant flow of acquired and balance energy throughout the body. Since disease is the product of strain, stress and tension that may result fear, worry, grief, anger, anxiety, irritation, disappointment etc. which are direct, enemies of glands. Therefore we must develop Right knowledge, Right thinking and Right conduct for living a happy and healthy life. Acupressure is the simplest way for controlling glands and thus for maintaining physical, mental and spiritual balance which are essential for perfect health.

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Chapter-38

Tension : Cause & Cure (In Jain Perspective)

—SUDHA JAIN

Professor S.R. Tater, former Vice- Chancellor is well known Jain Scholar. He has been associated with number of International Organizations and institutions. Under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than fifty books and hundred articles on different subjects. He is doing selfless service by spreading Yoga and Science of Living among people in India and abroad. His way of tackling the problem is well appreciated when he was working with Rajasthan Governemnt. He leads tension free life and advices through lectures to others to follow the same by practicing Science of Living.

The present age with its various scientific achievements is running fastly in the material world while in the spiritual world it has lost its movement. People are found very far from the three human characteristics like affection, fearless, tolerance, benevolence etc. Everywhere there are lawlessness, robbery and other criminal activities. What to talk of individual life, even the social life and political life are full of jealousy, hatred, revolt etc. The human life has lost its light and is roaming here and there in its self created darkness. The only thing which playing prominent role in human life is nothing but tensions. Almost all persons, some how and other, are suffering from different problems of tension. So, the thinkers of both East & West have been trying to get the solution of the problems emerging from tension. Mahaprayaji an eminent Jain Acharya and thinker is well-known in this field.

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Meaning of the word 'Tension'

According to different English dictionaries pressure, effect, hardship, distress, emphasis, phonetics, impelling force, weight effort may be used for tension.[1] In Hindi words like tanava, dabava, daba, bhara, prabhava, tangahali, tangi, vipatti, kaita, tana, pratibala, jora, mahattva, blaghata, balatmaka, svaraghataprayatna etc. come for tension. As P. D. Pathak has analyzed, tension is a combined from of mental and physical conditions of an individual. It creates courage and back of balance too, as a result that a man becomes active to face the situation before him.[2] According to Edward A Charles worth and Ronald G. Nathan tension has various meanings but it is treated mostly as the demands of life ethics are known as stressers.[3]

Definition of Tension

Gates: In the words of Gates- 'Tension is a state of dis-equilibrium, which disposes the organism to do something to resume the stimulating condition.'[4]

Drever: According to Drever tension means a general sense of disturbance of equilibrium and of readiness to alter behavior to meet some almost distressing factor in the situation. [5]

Norman Tallent: As Norman Tallent has defined it; tension is a sort of pressure which badly affects the capability of person to do something normally. [6]

Rosen Gregory: In the words of Rosen and Gregory- stress may be defined broadly as external stimulus conditions, noxious or depriving which demand very difficult adjustment. [7]

Acharya Mahapragya: According to the Jaina thinker Mahapragya the stress, which changes the form of a thing, is known as tension.[8]

After going through these definitions one may conclude that tension consists of following elements:

i. Disequilibrium of physical and mental conditions
ii. Readiness to face the situation
iii. Disturbing situation or condition
iv. Deformation

Bodily Condition Due to Tension

As Charles worth and Nathan have assigned tension results into the following disturbances of physical order: [9]

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i. Digestion slows
ii. Breathing gets faster
iii. Hearts speed up
iv. Perspiration increases
v. Muscles tense
vi. Sugar and fat increase
vii. Chemicals action

Mahapragya has also asserted that tension causes bodily disturbance through pressure organism.[10] The pressure organism is constituted by hypothalamus, pituitary gland, adrenal glands and sympathetic part of auto nervous system, which force the bodily situations to happen in the following way: [11]

1. The digestion system either acts slowly or not at all.
2. The salivary gland fails and mouth becomes dry.
3. The metabolic function also becomes faster.
4. The breathing goes faster.
5. The liver releases blood sugar, which goes to the muscles of arms and legs.
6. The palpitations of heart move fastly, so that the blood may be circulated to those parts of body which neat it.
7. The blood pressure becomes high.
8. The bodily electricity and Harmon begin to create power in huge quantity. But due to the lack of proper use that creates tensions in muscles.
9. Due to regular high blood pressure heart attack or Brain hemorage happens.
10. The fast breathing creates diseases related to breathing such as Asthma.
11. When are adrenal glands are choked the heart beating and blood circulation become slow which cause unconsciousness.

Now one may remark that the western thinkers like Charles worth ant Nathan and Indian thinker Acharya Mahapragya seem very near to one another, so far bodily conditions created by tension are concerned.

Cause of Tension

Normally, success, unsuccess, selfishness, anger, envy, jealousy, high ambition etc. are known as the factors, which create tension. Western thinkers have shown two types of causes of tension:

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i. Internal Causes: The internal tendencies and thoughts which are desired to be followed are known as the internal cause of the tension.

ii. External Cause: all factors, which create tension, are known as the external cause of tension.[12] They are following:

a. Traffic obstruction.

b. Pollution of urban areas or polluted environment.

c. The 5th cup of coffee.

d. That shopkeeper who does not reply.

e. Wrathful officer.

There are also some other external causes of tension, such as:

a. Those activities which do not seem to be completed.

b. Those children who do not pay attention to the sayings conveyed to him.

c. Those persons who always hide their mistakes.

Dr. Holmes and Dr. R. Raha have shown some ways of life as the cause of tension.[13] They have also decided the percentage of marks for them.

S.No.	Cause of tension	Marks
1.	Death of either husband or wife	100
2.	Divorce	73
3.	Disease of heart	53
4.	Marriage	50
5.	Dismissal	47
6.	Retirement	45
7.	Sexual problem	39
8.	Change in business	29
9.	Change in the situation of life	25
10.	Change in the habit of taking food sleeping	16

The above marking does not apply equally to all persons. The percentage of marking may differ from man to man but cause results into tension. If the seem of the marks given goes up to 300, that is known as high tension. The marking of causes decides their fast or slows functioning.

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According to Jainism the main cause of tension is Kasaya.[14] Kasaya is the technical term of Jainism, which is the combination of two words. Kasa and aya, means bondage by karmas. Kasaya has its four kinds- anger (krodha), dignity (mana), fascination (maya), avarice (love).[15] The maya, love and krodha- mana create respectively raga and dvesa.[16] Therefore agamas have instructed to remove anger, dignity, fascination and avarice respectively through forgiveness, benevolence, simplicity, and gratification (ksama, namrata, saralata and simplicity).[17] The agamas have again classified them on the basis of their fastness, slowlyness and stability as[18]

- Anantanubndhi
- Apratyakhyani
- Pratyakhyani
- Sanjvalana

The AnantAnubndhi Kasaya affects for infinite period.

The Apratyakhyani Kasaya affects for a year.

The Pratyakhyani Kasaya functions for four months.

The Sanjvalana Kasaya functions for 15 days.

As the Kasaya influences a man so his tension begins.

In the present age science had brought the industrial development, no doubt, but that is out of control and is misbalancing the human life. Due to industrial revolution material gains have been achieved but demands of human life have been also increased. The increasing ambitions and different desires have caused the development of tension because desires are limitless. In the Uttradhyayanasutra it has been propounded that desire are infinite like sky. [19] Where there is desire there is absence of peace. Day by day desires are increasing and discoveries are being made. There is famous saying- 'Necessity is the mother of invention.' The regular functioning of the necessity and invention has caused even the world-war. Science has invented atom bomb, hydrogen bomb etc. which can destroy the whole world within no time.

Man has become mad for property, power name and fame. As a result of that the whole world is full of tension. The Uttradhyayanasutra has instructed again that as soon as the benefit is attained the greed is increased. The work, being completed on the cost of little quantity of gold, Kapila could not complete even on the cost of karoras (many millions).[20] According to Dasvaikalikasutra love, benevolence, friendship are finished respectively due to anger, dignity and fascination. The avarice all good characteristics.[21] Desires, avarice, greed, selfishness are the main causes of tension. In the words of Sadhvi

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Kanakaprabha- 'The world is growing due to the pressure of different disturbing elements and the intricate present politics is increasing its complexity. The world consciousness being badly affected by the people having desire for power, expansion, exploitation etc. is standing on the crossing where it does not get any safe way'.[22]

Kinds of Tension

Tension may be classified as Individual-tension, family-tension and world-tension.

(i) Individual-tension: In every sphere of life man is suffering from tension. It does not matter whether he is a mill-owner or a labor or a businessman or a worker or a administrator, or a wealthy person or a advocate or a teacher. Everybody observes a person of high standard his privileges and pleasures. He also tries to achieve those pleasures foe which he looses his peace of day and sleep of night. He takes medicines for sleeping, but is disturbed by ringing telephone. It is not necessary to enjoy pleasure after having wealth. Due to dissatisfaction he suffers from diseases like blood-pressure etc. He does not care for the internal pleasure available to him and he hawkers after external pleasure just like the deer which runs here and there foe the scented Kasturi lying in its nave. St. Kabira has expressed the same idea in the following lines:

Kasturi kuadala basai, mrga dhudhai bana mahi
Taise ghata-ghata rama hain, duniya dekhe nahi.[23]

Though Kasturi exists in its nave the deer hawkers after that in the forest. In the same way Ram is everywhere but people do not see him. Man also loses his true humanity and has tension in the search of wealth, due to his avarice.

(ii) Family-Tension: The increasing greediness creates tension even in the family. In almost all families quarrel is seen between father and son, brother and brother, mother-in-law and daughter-in-law, husband and wife. The capacity causes the lack of faith in family members and they have ill feeling against one another and quarrel among themselves. This results into family tension.

(iii) World-Tension: The individual and family tensions come in the society and nation and thus the world is found full of tension. The ambition for power and prosperity, tendency of small nations to have the status of big nation, aspiration of big nation for their own extension etc. are various causes of world tension. MahAprajáajee has divided tensions into three classes [24] such as

i. Physical-tension
ii. Mental-tension
iii. Emotional-tension

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(iv) **Physical or Bodily Tension:** When a man labors hard the muscles of his body get tired and the body needs rest. If he does not have rest his body is tensed.

(v) **Mental-Tension:** The mental tension is caused by too-much-thinking. Thinking is one of the human characteristics, which is never found in animals. But sometimes people are seen busy in unnecessary thinking. So the unnecessary thinking after thinking creates mental tension.

(vi) **Emotional-Tension:** The emotional tension caused by arta-dhyana and Raudra-dhyana.[25] The regular effort to obtain that thing which is not available is known the arta-Dhyana. A person tries to tries to get the thing he wants and also for removing the obstruction on his path. This way of activity makes him suffer from emotional tension.[26]

Raudra-dhyana is the state of in decision. A man at one time wants to injure somebody while at another time he thinks to take revenge from him. He looses his full energy due to his revengeful activity and suffers from tension. This Raudra-Dhyana creates four types of tension.[27]

i. **Hinsanubandhi:** tension concerning injury.

ii. **Mrsanubndhi:** tension concerning false statement.

iii. **Steyanubandhi:** tension concerning steeling.

iv. **Dbanrakiananubandhi:** tension concerning safety of property.

The mental tension is more dangerous than bodily tension and emotional tension is more damaging even the mental tension.

Charles worth and Nathan have classified tension as emotional, family, social, change, chemical, work decision, committing, phobic, physical, disease, Pain, environmental.

In this way different thinkers have discussed the kinds of tension in their own ways.

Cure from Tension

The person suffering from tension may be cured by the removal of tension discoursed above. If the individual will be free from tension naturally society and even the world will be relieved from it. acarya Tulasi has said:

Sudhare vyakti samaja vyakti se rastra svayam sudharega.

Tulasi anu ka sinhanada, sarejaga me prasarega.

Manviya acara-sanhita men arpita, tana mana ho.

Sanyamamaya jivana ho.[28]

Now ways to the removal of tension may be seen here:

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Psychological method to be free from tension:

Psychologists have established mainly two types of methods for being cure from tension- direct method and indirect method. These methods may guide the sufferer for either having harmony or disharmony with environment but their aim is to provide him relief from trouble.[29]

Direct Method

Direct methods are typically employed to solve a particular adjustment problem once for all.[30] The direct methods are following:

(a) Destroying and removing the barrier: According to this method a sufferer tries to remove the obstruction on his way. For example a man stammers tries to speak after keeping betel leaf in his mouth.

(b) Seeking another path: After being unsuccessful in removing the barrier of the path one should seek another way to achieve the success. As such a small boy uses stick to get mango if it is beyond the approach of hand.

(c) Substitution of other goals: To change the goal in case of failure to attain the present goal. If one cannot play in the open field, due to rain, he should play inside his residence.

(d) Analysis, decision: In the case of having two contradictory desires, one should like decision on the basis of experience and clear analysis. Edward VIII has two alternatives before him- either to be the king or too many with Miss Simpson. He left thrown and embraced Miss Simpson.

Indirect Methods of Tension Reduction

Indirect methods are employed solely for the alleviation of unpleasant tension.[31]

The indirect methods are following:

(a) Sublimation: When the sexual desire is not satisfied, a man uses to take interest in religion, art, literature, rearing animals, social services etc.

(b) Withdrawal: To withdraw himself from the situation which causes tension. Such as, boycott talking to those persons who cut joke.

(c) Regression: In order to reduce tension one tries to act as before. The older issue behaves with his parent as before for getting their love, like the younger one.

(d) Daydreaming: To be in the world of imaginations to that tension may be reduced.

(e) Identification: This method advises the man suffering from tension to identify himself with some leader or actor, or senior person so that tension may be reduced.

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Sometimes son identifies himself with father and daughter identifies herself with her mother and they behave like their parents.

(f) **Dependence:** To depend on some senior or superior person, in order to be free from owns responsibility. As some person thinks himself free from his own responsibility after being disciple of a saint.

(g) **Rationalization:** In order to show the justification one person gives that reason which cannot of traffic as cause of coming late.

(h) **Repression:** To repress the desire for being free from tension.

(i) **Projection:** A person projects his own mistake on some other persons. Such as a house builder blames cement not himself for any defect in the building.

(j) **Compensation:** To compensate the loss of one sphere in another sphere. Such as a body that is weak and academic side, compensate it by taking interest and some game.

Spiritual Method of Removal of Tension

The material development is now causing different typed of troubles in human life, so people are being attracted by spirituality. They know that only spiritual effort which can be done in religion can bring peace in human life. The scientific development must be controlled by spirituality.[32] One can be free from tension by following religious instructions. Therefore it has been propounded- Eko hu dhammotAàa[33]

It means that only religion is capable to move above all like swimming in the water.

Removal of Tension through Self-Satisfaction and Self-Development:

The satisfaction is the mother of peace, but it cannot be attained without leaving avarice. So it has been said:

Godhana Gajadhana vajidhana aura ratandhana khana

Jaba ave santosadhana sabadhana dhuri samana.

That achievement of properties like cine, elephants, horses and mines of valuable metals can do nothing till there is no satisfaction. These all are considered as dust when the satisfaction is obtained. The self lightening is needed with satisfaction. The way of thinking should be changed also. When a man establishes himself the internal world and achieves endless property hidden there, he easily becomes free from tension. According to Yogiraja Dr. Bodhayana, 'no body but man himself is the cause of his all sufferings. He himself receives all sorts of pain. So by leaving them he can be free tension.[34] Soul has infinite power through which all pleasures and pains are created. It has been mentioned in the UttrAdhyayanasötra that it is soul which brings pleasure and pain. It is both friend

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and foe.[35] Soul is the knower and the knower is the soul. It is useless to keep himself busy in knowing others in the hope of enjoying pleasure. Happiness is nothing but to the own self.[36] Mahavira has propounded that one who knows is own self, knows all things.[37] Jaina agamas have accepted the soul (atma) as the Supreme soul (Paramatma)[38]

So it is necessary to develop self-power for being free from tension. As soon as a man affairs the happiness hidden in his self, he obtains not only freedom from tension but liberation also.

Removal of Tension through Equality

Equality is the characteristic of soul. So when a man becomes able to know his soul and its power, he has the feeling of equality. He becomes free from attachment and jealousy. He treats will all beings equally. He does not want to torture any body in any way. In this way he becomes easily free from tension.

Removal of Tension through Meditation and Yoga

Meditation provides internal peace concerning soul. The tardiness of kasaya and the control over mind (mana), speech (vacana) action (kaya or karma) are the result of meditation. Concentration of mind is meditation.[39] The meditation consists of the stability of thinking, peaceful mind and concentration of self.[40] Because mind is the central cause of tension, which can be control by meditation only. As Maharsi Patanjali has asserted Yoga is nothing but the control over mental tendencies.[41] The concentration of mind through meditation naturally causes the removal of tension.

Removal of Tension through Kayotsarga

The practice of kayotsarga is a method for removing tension. By practicing kayotsarga slowliness of body as well as attachment with body are finished and as a result of that one becomes free from tension. The mental pressure is reduced through kayotsarga. Without fail, one can get himself cure by practicing kayotsarga. It has been never seen that a man after practicing kayotsarga is not in a position to be cure rom tension.[43]

Charles worth and Nathan have also accepted kayotsarga as one of the means of the removal of tension. They have discussed it vastly in their book 'stress management."[44]

Removal of Tension through Preksadhyana

The tenth acarya of terapantha sri Mahapragya after going deeply through agamas, has introduced a new process of dhyana, which has been named as Preksadhyana. This process is the way to know the eminent cause (Upadana). The man who practices

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Preksadhyana knows the eminent cause of developing concentration.[45] The simple way to the removal of tension is to know that. To days human life is full of tensions. Every moment's different happenings are creating tensions. The practice of long-breathing (dirgha svansa) is the prominent way to remove tension. Simply by practicing long breathing for 15-20 minutes one can remove the tension of the whole day.[46] Charles worth and Nathan have also discussed the freedom from the tension through breathing.[47] Preksadhyana is the way to internal world from external world, which is needed by individual, society and nation suffering from tension.

Removal of Tension through Self Study and the Feeling of Equality

One can have good ideas by studying good literature. It provides the knowledge of own gain and loss. The self study makes a man able to recognize his own self which makes him free from tension. According to acarya Hastimalajee self study is a means to remove the differences of life and mental diseases.[48] He says further that quarrel is being seen in all families and castes, which may be finished through self study.[49] The practice of Samayika creates feeling of equality. Upadhyaya Amarmuni has asserted that Samayika is so suitable that one can obtain even liberation by practicing it.[50]

Removal of Tension through Non-Violence

The theory of non-violence is prominent in the Jain thinking. It can remove not only individual tension but the world tension also. The idea of non-violence is the matter of ideas like kindness, charity, help, tolerance, love etc. Unity and peace can be maintained in the whole world through non-violence. To days the theory of non-violence propounded by Mahatma Gandhi is well-known on the world level.

Removal of Tension through Aparigraha

The person, who follows the path of Ahinsa, becomes easily free from prigraha. The aparigraha finishes desire, by which satisfaction is originated and tension is removed. Because absence of attachment and attraction to things is aparigraha. Achievement of a thing due to attraction to it is known as parigraha.[51] In thr Jainagama parigraha is known as a tree which has avarice, pain and kaîAya as its branch.[52] Therefore aparigraha is a means to be free from tension.

Removal of Tension through Anekanta

The AnekAnta removes prejudices. This theory instructs people to understand one another so that tension may be finished. SAdhvi Kanakaprabha has told-

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'To days importance of Syadvada is doubtless. It provides solution of all individual, social, national and international problems. This theory of Jainism is scientific contribution to the whole world.[53] If the Anekanta is followed in the daily life, it is sure that tension spreading in individual, society and nation will fail to take place. Moreover the society will be full of harmony. No doubt, love, good feeling tolerance etc. the good qualities which will provide a new path to the society.

Removal of Tension through Simple Living and High Thinking

Everybody wants to lead a life of high standard. His ambition goes high and high which becomes very difficult to be satisfied and as a result of that mental tension is created. Therefore one can be free from tension by simple living and high thinking.

Removal of Tension through Feelings

The simplicity in fooding and praying bring friendship pleasure, kindness, feeling of middle way in human life. According to Jainism friendship and pleasure creates fearlessness and internal happiness etc. The kindness, encouragement towards human feeling, simplicity and middle way feeling create indifference in man which supply to the mind suffering from inferiority, hopelessness, attachment, jealousy etc.[54] The feeling of friendship, happiness, kindness, middle way guide to the complete life which makes a man without tension.

Removal of Tension through Absence of Thinking

The mental tension is originated through much thinking. Thinking concerning past and imagination concerning future create tension.[55] To be free from tension means to live in the present and to leave the thinking concerning past and imagination concerning future. Then one can have rest and freedom from tension.[56]

Removal of Tension through Control Over Senses

All senses wants act freely. Without control desires are found always increasing and they have no end. In this way tension increases. The person who controls fore senses and mind gets rid off tension. Lord MahAvira has declared:

Ege jiya, panca jie jiya dasa.

Dasha ujinitana, savya sata jinamaha.[57]

That the man who control over fire senses one mind and four. Kasayas gets victory over internal enemies. So he becomes free from tension.

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Removal of Tension through Slowliness of Kasaya

A man suffers from tension due to kasaya- Anger, dignity, fascination and avarice. The sloliness of Kasayas brings freedom from tension. Kasayas are enemies of soul kasaya have been considered as fire in the Uttradhyayanasutra.[58] The Method of control Kasaya has been discussed in the Dasvaikalika:[59]

uvasamena hane kohan, maddavaya jine.

Moyan cajjava bhavana, lovain santosau jina.

That anger, dignity, fascination and avarice may be controlled receptivity through upaïama (the suppuration of karmas), benevolence, simplicity and satisfaction.

Removal of Tension through Firm Determination

The determination has infinite power. The firm determination turns difficult jobs in to easy doing. Muni Mohanlal iardula has assigned- The human determination has unlimited power. Nothing remains impossible when a man becomes fully determined to do something. He can liberal himself from all types of bondage, if he is determined fully and firmly, no doubt.[60]

Removal of Tension through Control Over Food

'As fooding so thing.' The simple and pure meal provides clearness and purification in thinking and doing, because mind is related to food. The action follows fooding. The food which is not suitable to be taken, if taken, pushes the internal power to the low-level. As a result of that the central parts of the body are affected badly. So, it has been accepted that for being cure from fearful diseases like tension mind should be healthy and mind may be healthy only by taking vegetarian and controlled diet.[61]

The method for the removal of tension discussed above may finish all tension in individual, society, nation and world, if they are applies properly.

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Chapter-39

Theravada Buddhist Meditation

—MESTIYE UPANANDA

Professor S.R. Tater, former Vice- Chancellor is well known expert of Science of Living and Meditation. I for the first time met Dr. Tater in International Conference long back and since than we became friends. His simple living and down to earth approach influenced me. He is doing yeoman service by spreading Yoga and Science of Living among people throughout the world. Dr. Tater has written four dozen books and hundred articles on different subjects. He is a man of principle. His latest multi volume books 'Women in World Religion' is well researched volume.

Introduction

The Buddhist meditation is an insufficient substitute for the original pali term bhavana. Gunaratana explains Bhavana comes from the root bhu, which means to grow or become. Therefore Bhavana means to cultivate and the word is always used in reference to the mind. Which means is culture or development" i.e. mental culture or mental development. Cultivation of mind the Buddhist bhavana correctly speaking is mental culture in the full sense of the term. It The aims at cleansing the mind of impurities and disturbances , such as lustful desires, hatred, ill –will, indolence, worries and restlessness, skeptical doubts, and cultivating such good qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of nature of things as they are, and realizes the ultimate truth nibbana means the (Buddhist enlightenment) Bhavana (Pali language) meditation by means of mind development is called Bhavana unlike other technical terms

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Bhavana is used to denote only the practical methods of mental training. It embraces in its vast connotation the whole system together with the practices that have been developed from it. When the term Bhavana occurs in the scriptures it generally indicates the practice or cultivation of meditation and the verb Bhaveti is used to denote the act, to practice; or to cultivate.

Mettam, Rahula, bhavanam bhavehi (rahula, practice the meditation upon friendliness.) asubhaya cittam bhavehi (cultivate the mind by the meditation upon impurities) unlike 'jhayati' (which is only used to indicate thinking upon a mental object or holding a mental image taken from an external object) bhaveti is used of any from mental development, e.g., kusalam cittam bhaveti' he cultivates or increases moral consciousness' Jhanam bhaveti,samadhim bhaveti, vipassanam bhaveti, maggam bhaveti, he practices jhana samadhi vipassana or the path The term bhavana is to be found compounded with words implying the subject of meditation as, jhana bhavana' Samadhi bhavana, metta bhavana, etc. in order to distinguish the different kinds of meditation.

Buddhaghosa defines the verb 'bhavveti as a derivation from the root bhu-to be or to become and compares it with janeti (begets)' uppadeti" (produces or causes to rise) Vaddheti", (increases or develops) he quotes passages from the scriptures to show that bhaveti is used in the sense of producing "Uppadana" and increasing "veddhana" Again udayi, I have preached the method where by my disciples develop bhaventhi the four application of mindfulness, here in the Mahasakuludayi sutta" bhavana means producing and "increasing."

Elsewhere he says "bhaveti" means "to begets" or "to produce" again and again", (punappunam janeti), within oneself, that is to say to produce, to develop the object, keeping it in one's own heart from these commentarial definitional and its use in the canon, it can be seen that the word "bhavanahas a meaning that is stronger and more active than that of the English word meditation. The world has various renderings such as "producing" "acquiring" "mastering" "developing" "cultivating" "reflection", and "meditation "Here we shall use the word in the sense of "practice" and "cultivation", "translation" translations which bring out more clearly than the word "meditation" its connection with the root "to be" or "to become"

It is that in Bhavana" there is a certain thought process similar to that involved in mental prayer and also the repetition of some particular words or phrases, in different practices, such as "Be happy", be happy "in the practice of metta or earth, earth in (kasina practice) as in verbal prayer. But "Bhavana" is more than that It is "thinking "in a special manner, to edify something in oneself, something which is always good. The

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essential that which produces or manifests the essential quality or truth that is contained in the object of thought ,within one's character, For example ,when one practices "metta bhavana" one not only thinks upon "friendliness" but also makes it come into being ,and grow stronger and stronger in his mind ,so as to eradicate thoughts of enmity, malice ,aversion and the like and finally the aspirant become friendly towards all things. in this sense it is becoming in conclusion let it be said word Bhavana" means the accumulation of all good qualities within oneself to become apt and fit and fit for the attainment of nirvana moreover bhavana is the popular, current expression for meditation as part of religious life in the Theravada school as Broadly categorized into Samadhi and Vidassana,

Samadhi Meditation

The world samadhi, best rendered by concentration, is the most important of these technical terms. Moreover it is one of the original terms used by the buddha himself for it occurs in his first sermon. It is used in the sense of samma-samadhi, Right Concentration. samadhi from the root sam-a-dha,to put together, to concentrate "refers to a certain state of mind. In a technical sense it signifies both the state of mind and the method designed to induce that state.

In the dialogue between the sister dhammadinna and the devotee visakha, samadhi is discussed both as a state of mind and a method of mental training visakha asked what is samadhi, The sister replied samadhi is cittassa ekaggata" (literally one pointedness of mind.)What induces it. The four applications of mindfulness induce it. what are its requisites. What is the culture Bhavana. Of it cultivation and increase of those self same principles mindfulness and supreme effort, are the culture of it.The Dhammasangani cittassa ekaggata as follows, stability, steadiness and steadfastness of mind, absence of scattering and distraction ,unscathed mentality, tranquility, the faculty of and the power of concentration, right concentration Visuddhimagga gives the same definition, but makes use of one more word.

The special world which sheds more light upon the meaning is 'kusala-cittekaggata "that is to say one-pointedness of mind is the collected state of moral consciousness (kusala-citta)in the atthasalini the same meaning is attributed to samma samadhi : in Buddhist teaching therefore, samadhi is to be understood as a state of pure mind, a necessary preliminary to the higher progress towards Arhatship, or final emancipation, as samatha meditation which precedes vipassana meditation samatha meditation is different from vipassana meditation in both the purpose and result .The purpose of samatha meditation is to attain deep concentration. Such as jhana appanaconcentration. (fixation-concentration. absorption concentration.

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The purpose of vipassana meditation or mindfulness meditation is to attain not only some degree of concentration but also the understanding of bodily and mental processes as they really are. The result of samatha meditation is the attainment of deep concentration, while that of vipassana meditation or mindfulness meditation is the attainment of the cessation of suffering through the understanding of body –mind processes and their true nature. Just as the purpose and the result of the two kinds of meditation are different way of practicing also differs when we practice samatha meditation, we must have only a single object. When we practice vipassana meditation. we have a variety of objects of mental and physical processes, in the practice ssamatha meditation. we bring our mind to the object of meditation and focus our attention on it as much as possible. When the mind begins to wander.

We do not observe the wandering mind but instead bring it back to the object of samatha meditation. On the other hand when the mind becomes distracted and wanders during vipassana meditation, we do not bring it back to the primary object but instead follow and observe it as it really is. We observe it as long as it exists. Only after that process has disappeared will the mind return to the abdominal movement. Which is the primary object? This is the difference between the two type s of meditation. so the result of Samadhi meditation is the to attainment of deep concentration such as jhana. The Pali word Jhana is best translated as "meditative absorption state." It is the same as the Sanskrit dhyana, which derives from Dhayati, meaning to think or meditate. You know what an "absorption state" is — it's when you get so involved in a TV show or video game or mystery novel that you are surprised when the phone rings and brings you back to reality. The Jhanas are eight altered states of consciousness which can arise during periods of strong concentration.

The Jhanas are naturally occurring states of mind, but learning how to enter them at will and how to stay in them takes practice.The term Jhana is to be understood in a collective sense as the progress of mind from its initial transition from a lower to a higher state,and the mental image taken from an external object (kammatthana)which burns the defilements of the mind,whereby the meditatory experiences supernormal consciousness in the intensity of samadhi, in order to avoid unnecessary confusion,the pali term jhana"will be used to imply the developed mental process of meditation in both the Samadhi and vipassana methods defines "Jhana" as follows jhana: 'absorpti on, ecstasy' (meditation) refers chiefly to the four material ecstasies of the material sphere (rupa-jjhana or ripavacara-jjhana; s. avacara). They are achieved through the attainment of full (or ecstatic) contemplation (appana, s. samadhi), during which there is a partial, suspension of the fivefold sense-awareness and of the 5 hindrances (s. nivarana).

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In the Yoga Sutras of Patanjali they are called "samprajana-samadhi." The state of consciousness, however, is one of full alertness and lucidity. This high degree of absorption is generally developed by the practice of one of the 40 subjects of meditation as described in the various sati suttas (D 22, M 10,118. 119). Often also in the commentaries the 4 immaterial spheres (arúpáyatana) are called absorptions of the immaterial sphere (arapa-jhana or arupavacara-jhana).

The rupa jhana are free from 5 things (i.e. the hindrances, nivarana, q.v.). Jhana in its widest sense (e.g. as one of the 24 conditions; s. paccaya 17). They are the source of at least 3 of the 7 factors of enlightenment (bliss piiti, tranquility passaddhi, and equanimity upekkha); they are the concequence of another of the factors of enlightenment (mindfulness sati); and they are the very definition of another (samadhi). The 6th factor of enlightenment, bliss (piti), remains the backbone of all the jhanas, getting rarefied with each jhana. Thus jhana accounts for at least 5 of the 7 factors of enlightenment, and through experience this contemplative can say that the remaining two factors of enlightenment are also a consequence of the attainment of jhana [wisdom (panna) and energy (viriya)]. and, jhana are the very definition of the 8th fold of the noble eightfold path (D 22).

The stereotype text, often met with in the suttas, runs as follows: kayagata-sati sutta (MN 119) "mindfulness of the body"

The four Jhanas

"Furthermore, quite withdrawn from sensuality, withdrawn from unskillful mental qualities, he enters and remains in the first absorption (jhana): bliss (piti) and joy (sukha) born from withdrawal, accompanied by applied and sustained attention ('vitakka' and 'vicára'). He permeates and pervades, suffuses and fills this very body with bliss (piti) and joy (sukha) born from withdrawal. Just as if a skilled batman or batman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder becomes saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the contemplative permeates. This very body with bliss (piti) and joy (sukha) born of withdrawal. There is nothing of his entire body that is not pervaded by bliss (piti) and joy (sukha) born from withdrawal. And as he remains thus needful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

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"And furthermore, with the stilling of applied and sustained attention (vitakka and vicára), he enters and remains in the second jhana, with bliss (piti) and joy (sukha) born of tranquility, unification of awareness free from applied and sustained attention ('vitakka' and 'vicára') and with internal assurance. He permeates and pervades, suffuses and fills this very body with bliss (piti) and joy (sukha) born of tranquility. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south (1), and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake not pervaded by the cool waters; even so, the contemplative permeates. This very body with the bliss (piti) and joy (sukha) born of tranquility. There is nothing of his entire body not pervaded by bliss (piti) and joy (sukha) born of tranquility. And as he remains thus needful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

"And furthermore, with the fading of joy (sukha), he remains in equanimity, mindful and alert, and physically sensitive of pleasure (piti). He enters and remains in the third jhana, of which the noble ones declare, 'Equanimity and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the bliss (piti) divested of joy (sukha). Just as in a lotus pond, some of the lotuses, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be not pervaded with cool water; even so, the monk permeates... this very body with the bliss (piti) divested of joy (sukha). There is nothing of his entire body not pervaded with bliss (piti) divested of joy (sukha). And as he remains thus needful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness of the body.

"And furthermore, with the abandoning of pleasure (sukha) and pain (dukkha)— as with the earlier disappearance of elation and anxiety — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, with neither pleasure (sukha) nor pain (dukkha). He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits,

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permeating the body with a pure, bright awareness. There is nothing of his entire body not pervaded by pure, bright awareness. And as he remains thus needful, ardent, and resolute, any memories and resolutions related to the household life are abandoned, and with their abandoning his mind gathers and settles inwardly, grows unified and centered. This is how a contemplative develops mindfulness on the body."

(1) Buddhanussathi Meditation: Anussathi Means Recollection "Mindfulness arising repeatedly or, that mindfulness which is suitable for a disciple who has entered the religious life through faith. The constantly arising mindfulness as to the Buddha's virtue, and the concentration of the mind on this object .which is tantamount to access jhana is termed" buddhanussati" Buddha-recollection or recollection of the buddhashould practice it in a seceded dwelling contemplating the supreme qualities of the Buddha as given in the world of the following formula Itip iso Bhagava arahan samma sambuddho, vijjacarana sampannao, sugato, lokavidu, anuttaro purisadamma-sarathi, sattha devamanussanam, budho bhagava ti, (He,the, 'Lord' is Arhat, perfectly Enlightened, Endowed with knowledge and conduct, the happy one, knower of the worlds, the peerless charioteer of men to be tamed. Teacher of gods and men, the Buddha, the Blessed one.

The heart of him recalls the virtues of the Buddha, by way of recollecting that for such and such reasons the lord is and Arahat ,fully Enlightened, and so on, is not obsessed by greed ,hatred or delusion, and his mind becomes quit straight with reference to the tathagata, when, in the absence of obsession with dread, etc. ,the hindrances are impeded, and the mind has become straight by facing towards the subject of meditation, then (1) applied and (2) discursive thinking can turn towards the Buddha's virtues. Thinking is repeatedly applied to them, the practitioner discourses to himself about them. And as a result (3) rapturous zest arises in him. After he has felt rapturous zest (4) the tranquility which is based on it makes the cares of body and mind subside. When his cares subside (5) a feeling of happiness, both mental and physical, arises in him. Happy, with the virtues of the Buddha for his object, he concentrates his mind. In this way the five jhana-limbs arise in due order in one single moment.

But because of the profundity of the Buddha's virtues, and the effort required to keep in mind virtues of so great a variety and manifoldness, the trance does not reach full ecstasy, but only access. And the monk who is devoted to this recollection of the Buddha is respectful and reverent to the teacher, reaches an abundance of faith, mindfulness, wisdom and merit, Is always full of zest and joy,: overcomes fear and dread: is able to bear pain: obtains a sense of intimacy with the teacher: and his body which has embodied this recollection of the Buddha is, like a shrine, worthy of worship: his mind steers in the direction of the buddhahood: when he is confronted with reprehensible situation, a sense

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of shame and a dread of blame are set up in him, as though he saw the teacher before him. Even if he does not penetrate any further, he is at least bound for a happy rebirth .The Buddhanussati Bhavana is one of the most important and most frequent practices of Buddhists, and the formula is recited at least twice a day as part of the service.

(2) Dhammanussathi Meditation: Dhamma as a subject of meditation includes only the pariyatti and (that which is to be studied) pativedha (that which is to be practiced) and the disciple who wishes to attain concentration by meditating on it should establish mindfulness of the dhamma by recollecting the various virtues of this twofold Dhamma as cited in the following formula:

Svakkhato Bhagavata Dhammo Sanditthiko, akaliko, Ehipassiko, opanayiko, paccattam veditabbo vinnuhiti (well taught has the Lord the Dhamma, it is verifiable, not a matter of time. inviting all to come and see, Leading to Nirvana, to be known by the wise, each one for himself. The disciple thus recollecting the virtues of the Dhamma, in due course attains to the state of access concentration, and his mind becomes free from all hindrances. But here also, as in the Buddhanussati meditation, the disciple does not attain to the Appana stage because the virtue of the Dhamma is so profound as to be difficult to comprehend, and the recollection of its various qualities requires such intentness But as his min is free for all hindrances, it can attain full concentration which rends it apt and for the development of insight that will finally lead him the happiness of Nirvana.

When a mediator diligently contemplates Lord Buddha's Doctrine, the mind will not be disturbed by lust or anger. Calming the Five Hindrances, he will attain the Jhanas. However, because the virtues of the Dhamma are profound and also because one contemplates different kinds of virtues, the state of Jhana may only reach access concentration, not attainment concentration.

(3) Sanghanussati Bhavana (Meditation on the Sangha): Sangha literally means" assembly "and is the general term applied to the Order of Buddhist monks. But in the Sanghanussati as a subject of meditation, and one of the three refuges of Buddhists,Sangha refers only to the order of those Noble ones 9Ariya Sangha) who have attained the four noble paths, and their fruits. The disciple who wishes to meditate on this subject should develop his meditation in solitude and seclusion, recollecting the virtues' of the Noble order of the Buddha's disciples as cited in the following formula.

Supatipanno Bhagavato Savakasangho, Ujupatipanno Bhagavato savakasanghao, nayapatipanno Bhagavato savakasangho, samicipatipanno Bhagavato savakasanghao,

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yadidam cattari purisayugani attha purisa puggala, esa Bhagavato savakasangho, ahuneyyo, pahuneyyo, dakkhineyyo, (Well- behaved is the community of the Lord's disciples, straight is their behavior, proper and correct.The four pairs of men, the eight persons, these are the community of the lord's disciples worthy they are of offerings, worthy of hospitality, worthy of gifts, worthy of respectful salutation, they, the world's peerless field of merit.

The disciple thus recollects the virtues of the Sangha, his mind is not invaded by lust, nor by hate, nor by delusion, but is upright and joyful, free from all hindrances, Then the jhana factors arise in him at one and the same moment. But because of the profundity of the virtues of the sangha, and the intentness required for the recollection of the various virtues, jhana develops only to access concentration. Recollection of the Sangha, comes to have respect and faith in it, and is not overcome by fear and dread. He is able to bear pain ,can form the idea that he is living with the Sangha ,and his mind aims at attaining the virtues of the Sangha if, developing this mindfulness of the virtues of the Sangha, he fails to reach Arhatship in the present life, certainly he is assured of a happy destiny.

(4) **Recollection of Morality (Silanussati):** One who wishes to practice Silanussati should find a quiet, secluded place and contemplate his or her own moral conduct (Sila) in accordance with the eight virtues of moral conduct which are:

1. Sila are not torn: Precepts (Sila) for householders and for monks are not broken at the beginning or at the end [first or last precept], like a cloth which is frayed at the edges, therefore, the precepts are not torn. [This means if one breaks the first or the last precepts, his or her precepts are like the cloth which is frayed at the edges.]
2. Sila are not holed: No single precept is broken in the middle [such as the third of five precepts], like a cloth with a hole in the middle.
3. Sila are not blotched: Precepts are not broken in consecutive order. No two or three consecutive precepts are broken, like a cow with big black or red spots on her back or belly. These precepts are not blotched.
4. Sila are not mottled: Precepts are not broken here and there like a cow speckled with different colored spots. Such precepts are not mottled.

   In another sense, Sila are not torn, holed, blotched or mottled when they are not destroyed by the seven bonds of sexuality (Methunasanyoga) or by unwholesome states such as anger and hatred.
5. Sila are liberating: Precepts liberate one from the slavery of craving.

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6. Sila are praised by the wise: Precepts are praised by the wise such as Lord Buddha and the Noble ones.
7. Sila are untouch by craving and wrong view: Precepts are untouched by craving and wrong view. They are precepts that nobody can criticize by saying, 'There are flaws in your Sila.'
8. Sila are for concentration: Precepts bring one to gain access concentration and they also help one to develop the paths and fruits of concentration.

When the meditator reviews his or her precepts both extensively and intensively, the power of Sila such as being untorn will protect one's mind from being disturbed by lust, anger or delusion. The mind is filled with morality. The Jhana will be attained by the one who calms the Five Hindrances. He or she will attain at least access concentration. However, the virtues of morality are both multiple and profound. A mediator may contemplate various virtues of morality and, as a result, the Jhàna may reach only access concentration level, not attainment concentration.

Meditation on Liberality (Caganussati)

One who wishes to practice Caganussati contemplates the virtues of generosity and frequent donations such as giving away and sharing things. One might start by mentally reciting, "If I cannot give away even a spoonful of rice today, I will not consume anything." One contemplates his or her own generosity in a quiet, secluded place to develop the virtues of being without stains such as miserliness. One reflects, "When others are overtaken by greed, I will be the one without any stain such as miserliness. I will sacrifice completely. I will have clean hands. I will be happy to sacrifice. I will be happy to be asked. I will be happy in generosity and sharing. This is my Noble Good Fortune."

When one repeatedly contemplates one's own kindness while focusing on the virtues of generosity, he or she will gain the power of virtues such as being without stain or miserliness. The mind will not be disturbed by lust, anger or delusion. It will be filled with generosity and the Jhana will be attained to calm the Five Hindrances. However, generosity virtues are profuse and profound. One who contemplates various virtues of generosity may only reach access concentration, not attainment concentration. The virtue of liberality as follows:

"Indeed it is a gain to me, a great gain, that I, among people oppressed by the taint of stinginess, live with mind free from the taint of stinginess, liberal, clean of hands, delighting in dispensing (alms) accessible to begging delighting in distributing gifts."

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Thus when he recollects his own liberality which has such qualities as freedom the taint of meanness, his mind is not invaded by lust, nor by hate, nor by delusion, but is upright and strengthened with the mindfulness of his liberality, as in the previous cases, when his mind is freed from hindrances and concentrated on this subject, then the jhana factors arise at one and the same moment in the state of upachara Samadhi this is called caganussati since it arises through recollection of the qualities of liberality. the disciple who practices this recollection is all the more intent on liberality, and becomes free fro m covetousness.

Anapanasati Meditation

The section contemplation of the body starts with mindfulness on breathing in and breathing out, (anapana-sati).it is an exercise in mindfulness, and not a breathing exercise like pranayama of Hinduistic yoga. In the case of the Buddhist practice there is no "retention "of breath or any other interference with it. there is just a quiet "bare observation" of its natural flow, with a firm and steady, but easy and buoyant attention, i.e. without strain or rigidity. The length or shortness of breathing is noticed, but not deliberately regulated, by regular practice. how're, a calming, equalizing and deepening of the breath will result quite naturally: and the tranquillization and deepening of the entire life-rhythm, in this way. Mindfulness of breathing is an important factor of physical and mental health, though that is only incidental to the practice.

These instances will show that mindfulness of breathing is very effective in quietening bodily and mental unrest or irritation, for ordinary as well as for higher purposes .It is further a simple way to the initial stages of concentration and meditation, used either as a prelude to other exercises, or as a practice in its own right. for attaining, however, to a more advanced in its own right. for attaining ,however, to a more advanced degree of concentration, or even for achieving complete mental one- pointednesss in the meditative absorption (jhana). Mindfulness of breathing is not at all a simple method but ,for all that, most worthy of adoption progress on that higher level of the practice can lead to the four stages of meditative absorption, and even to still higher attainments, About this developed stage of the practice, Buddhist tradition says: Mindfulness of breathing takes the first place among the various subject of meditation (kammatthana) to all Buddhas,pacceka-Buddhas,and holy disciples it has been the basis of their attainment of the Goal, and of their well-being here and now.

Be at stands on the threshold between the voluntary and the involuntary bodily functions, and thus offers a good opening to extend the scope of conscious control over

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the body. in this way, mindfulness of Breathing is able to contribute to that partial task of satipatthana which may be formulated in the words of novalis: Man should become a perfect self instrument. Thought according to tradition, mindfulness of breathing is regarded primarily as a subject for tranquility-meditation samatha bhavana),i.e. for inducing the meditative absorption (jhana) it can, how were, be used also for the development of insight (vipassana-bhavana) because in respiration, used as an object of bare attention the heaving of the ocean of impermanence, it continuous rise and fall,can be well observed.

Mindfulness of breathing will also contribute to a general understanding of the body's true nature. just as, in ancient mystical thought, breath was identified with the life force itself, so does Buddhist tradition regard breathing as representative of the bodily functions (kaya-sankara).in the obvious evanescence of breath we perceive the impermanence of the respiratory organs, we become aware of the suffering, associated with the body in breath as a manifestation of the body as activated by impersonal processes becomes evident. ether absence of any substance in the body :the dependence of breath on the efficient functioning of the certain organs, and on the other hand the dependence of the living body on breathing, show the conditioned nature of the body. thus does mindfulness of breathing help towards a true understanding of the body and to detachment from it resulting from such understanding.

Kayagatasati Bhavana (meditation on the mindfulness of the body)

Kayagatasati is recommended for those of lustful disposition,this meditation upon the thirty two parts of the body as set forth in the following formula:

Kaye kesa loma nakha danta taco: mamsam naharu atthi atthiminjam vakkam; hadayam kilomakam pihakam papphasam; antam antagunam udariyam karisam matthalungam;pittam semham pubbo lohitam sedo medo;assu vasa khelo singhanika lasika muttam

"again monks the monk considers this body, limited by the skin from the sole of the foot upwards, from the crown of the head downwards, as full of impure things of various kinds: there are in this body hairs of the head, hairs of the body, nails, teeth, skin, fleur, sinew. bones, marrow, kidneys; heart liver, pleura ,spleen, lungs; intestines, intestinal tract, stomach, excrement, brain; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, fluid of the joints, urine.

The list containing the thirty two parts of the body is so arranged that each part taken separately or each group of them forms a separate kammatthana in the course of meditation. In the yoga vacara,s manual (pp.58-63) they are treated separately as thirty-

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two kammatthanas; the first four of which contains five parts each, while of the last two each contains six parts. The following are the practical instructions given in the visuddhimagga: The disciple who wishes to attain Arhatship through the practice of this Kammatthana should approach a good teacher for instruction, The teacher should give him instruction in the subject, explaining the sevenfold method of study and the tenfold method of practice

Asubha Bhavana (Meditation)

The word Asbha usually rendered "foulness: or "impurity" is here applied to the ten stages of the decay of a corpse, the sign or the mental object derived from them, and the jhana induced by that sign. the proper way of thinking, or the development of the idea of the impure nature of the body, is called Aubha Bhavana. This meditation has been recommended as an important practice in passages such as these

Asubham rahula, bhavanam bhavehi; asubham hi te rahula bhavanam bhavayato yo rago so pahiyissati" (M.i.424) (cultivate rahula asubha bhavana;for when you cultivate it the passion of lust will cease). Asubham bhavetabba ragassa pahanaya (Meditation on asubha should be practiced for the destruction of lust)

According to the testimony of the scriptures the practice of asubha bhavana seems to be exclusively Buddhist, and as it occurs in the vinaya in connection with the third parajika rule it must have been introduced during the very early growth of the teaching, the loathsomeness of the body was very widely recognized among the sages of India, but this method of meditating upon a dead body has not yet been found in any Indian system other than Buddhism. As we have already stated the practice is recommended in Buddhist teaching for those who are of a lustful disposition; it contains ten separate subjects corresponding to the ten states of a corpse. They are given in the Dhammasangani in connection with the first jhana formula, and are classified as follows

A swollen corpse, a discolored corpse, a festering corpse, a fissured corpse, a mangled corpse, a dismembered corpse, a cut and dismembered corpse, a bleeding corpse, a corpse infested with worms a skeleton, this meditation is given there as a part of kayanupassana satipatthana; it comprises both samatha and vipassana and in particular it forms the path of deliverance for those of lustful disposition.

Marananussati Bhavana (Mindfulness of Death)

Marananussati meditation which means mindfulness of death. It virtually belongs to the vipassana meditation, The death that is intended here is twofold: timely death

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(Kalamarana) and untimely death (akala marana). The former timely death, is threefold; that which comes through the extinction of merit (punnakkhaya), that is the termination of the power of the previous karma; that which comes through the extinction of the term of life (ayukkhaya) and which comes through the extinction of both karma and the term of life. untimely death is that which comes while the power of generative karma and the term of life are still unexhausted, as for example, that produced by accident, sickness, or suicide. All this is included in the term "the cutting of of the life- faculty, and the recollection of it constitutes maranasati, mindfulness of death, The upacara jhana attained through this practice is also termed maranasati Buddha's disciples cited in the following formula cultivate for marana sati meditation. Just as people who have achieved, great success in the world died, so too I must certainly die, death is harassing me. Death always comes along, together with birth, searching for an opportunity, like a murderer kill.

Like lightning a bubble dew drops, or a water line life is destroyed. Death is like a murder after his foe, completely unrestrainable There is no possibility, Those mortals shall not die, Having reached old age they die, Such the nature of living beings. The young and the old, the foolish and the wise, all move in the grip of death, all finally end in death. Impermanent are all conditional things, subject to rise and fall away, having arisen they them must cease, blissful is it when they subside.

Before long this body will lie, cast away upon the ground, bereft of all consciousness, like a useless block of world.

The disciple who devotes himself to this meditation is always vigilant and takes no delight in phenomenal existence. He gives up hankering after life: he censures evil doing. He is free from craving as regards the requisites of life: his perception of impermanence become established, in consequence of these things he realizes the painful and soulless nature of existence. at the time of death he is devoid of fear, and remains mindful and self possessed. If in this present life he fails to attain to deathlessness (Nirvana),upon the dissolution of the body he is bound for a happy destiny.

Vipassana Meditation

Vipassana is a meditation term or a Dhamma term which is a combination of two words."Vi" is one word "passana" is the other."Vi" means the three characteristics of mentality and physicality ,i.e. anicca (impermanence), dukkha (unsatisfactoriness or suffering) and anatta (no-soul,no-self,non-ego)"passana" means right understanding or realization through deep concentration which is attained by means of the mental and

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physical processes. So, vipassana means realization or right understanding of the three characteristics of nama and rupa (mentality and physicality).When we practice vipassana meditation or mindfulness meditation. The purpose is to realize anicca, dukkha,anatta (the three characteristics of phenomena).

By realizing these three characteristics of mentality and physicality. We will eradicate every defilement such as lust, greed, desire, craving, hatred, ill-will, jealousy.

Conceit, sloth and torpor, sorrow and worry, restlessness and remorse. After destroying all these faring or deliverance. As long as we have any of these defilements, we will certainly experience many kinds of dukkha (suffering).Defilement, therefore, when defilements have been destroyed, all kinds of suffering cease to exist. Samatha bhavana the development or cultivation of concentration, and vipassana bhavana, the development of insight. Vipassana is given under the name Nanadassana," knowledge of insight "with reference to the body and mind, as the entrance to the Noble path for those disciples who have achieved mental purity through the attainment of jhanas during the practice of Samadhi meditation. So vipassana meditation is explained in the visuddhimagga under the heading of "panna bhavana"the development of full knowledge" and is the last item of the disciple's training."panna" it means the essential knowledge required to grasp the fundamental truths and is here rendered "full knowledge "when used in relation to vipassana,it is translated "wisdom "that is "sureme wisdom" insight or intuitive knowledge The disciple of vipassana meditation is required ,even in the preliminary stage, to possess a thorough understanding of the fundamental characteristics (lakkhana)of phenomenal existence; this is an essential part of his kammatthana exercise, if he is to proceed to further development .There are three characteristics which mark all animate organisms and inanimate object in the universe. indeed all conditioned things without exception. they are designated in the Buddhist doctrine as anicca, impermanence, dukkha, suffering ,and antta," non-self or soullessness, these characteristics are logically explained and carefully molded into a definite system; for not only do they form a doctrine that is found in Buddhism alone, but when fully realized. they become the very basis of supreme enlightenment.

Vipassana meditation includes many methods which have been developed upon the basis of the last five of the seven staged of purity.it consists of three contemplation; the contemplation of transistorizes (aniccanupassana),of suffering (dukkhanupassana) and of non ego (anattanupassana). As mentioned above,in the section dealing with "Maggamagga-nanadassana visudhi, the practice of vipassana meditation begins with "kalapa-sammasana,the contemplation of groups "or" concise contemplation "of material

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and immaterial states: that is to say the meditation upon the constituents of the individual, which are taken in different categories and determined as anicca, dukkha, and anatta in due succession. This is "methodical insight" (naya- vipassana)and it is divided into various divisions according to the various conditions of the phenomenal states. Further it is stated in the patisambhida Magga (i.53),and more fully explained in the visuddhimagga (p.607-F)that this method of contemplation is based upon the development of insight which is known as "sammasananana" lit "the knowledge of reflection or :determination "The following is an abbreviated from of the context in which the exposition of this method occurs. Comprehension of states of the past, present and future, all taken together, is the knowledge of contemplation of groups; that is to say ,whatever matter there is, whether past, present of future, internal or external ,coarse or delicate ,low or eminent ,near or far-all matter is impermanent thus he determines, this is one4 contemplation (sammasana) All is suffering thus he determines. Thus is one contemplation. All is non-self thus he determines. This one contemplation.

"Whatever feeling there is all is impermanent, one contemplation, all is suffering one contemplation. All is non-self. One contemplation. Whatever perception. Mental activities...consciousness...all is impermanent, one contemplation, all is suffering. One contemplation. All is non-self.. one contemplation. The disciple should first take that which is more vividly evident and is grasped easily for his subject of meditation, those who wish to develop the method of contemplation by way of the five khandha should apply themselves to the following scheme of scriptural formulas; these formulas should be repeated orally and mentally in the course of the practice.

Contemplation of Five Aggregates

1. Rupam aniccam, dukkham, anatta, from or matter is impermanent, subject to suffering, egoless
2. Vedana anicca, dukkha, anatta. Feeling is impermanent subject to suffering, egoless.
3. Sanna anicca dukkha, anatta. Perception is impermanent, subject to suffering egoless.
4. Sankhara anicca dukkha anatta. Mental activities are impermanent, subject to suffering, egoless.
5. vinnanam aniccam ,dukkham, antta. Consciousness is impermanent, subject to suffering, egoless.

Feeling, perception, mental activities and consciousness, each in five ways. thus he sees the rise of the five aggregate in twenty-five ways, the fall in twenty five ways when

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he gains knowledge and insight into the rise and fall of the five khandhas from these fifty aspects, the four noble truths and the law of causality become more and more evident to him. At this stage he attains the insight which is called "taruna- vipassana" budding insight and is therefore said to be" araddha-vipassaka" he who has begun his insight it is this stage that the ten defilements of insight, illumination, ect, as explained above occur. The disciple overcoming them continues his practice for the attainment of the path to nirvana by means of the purity of knowledge and insight into progress which is termed patipada-nanadassana-visuddhi.

Benefit of Vipassana Meditation

The Buddha explains to the seven kinds of benefits a mediator can gain through his own experience of dhamma.The first benefit is the purification of a being.when a person practices mindfulness, develops mindfulness or cultivates mindfulness ,he can purify his being from all defilement sit is pali word kilesa. this kilesa consists of mainly 1o kinds,Logha (greed) Dosa (hatred,anger,ill-will,aversion) Moha (ignorance) mana (Conceit) Ditthi (wrong view or false view)Vicikiccha (doubt) Thina-middha (sloth and torpor Uddhacca-kukkucca (restlessness and remorse) Ahirika (shamelessness Anottappa (fearlessness)these are the ten kinds of defilements which must be abandoned or removed from our minds by means of vipassana meditation. The Buddha says. One who practices mindfulness meditation can be purified of all defilements That means, he can attain arahant ship and are purified from all kinds of defilements.

This is the first benefit the second benefit of mindfulness meditation is overcoming sorrow and worry. Will not be worried about failure, or be sorry over the death of relatives. Or about the loss of your work. You will not be sorry about anything if you practice this mind fullness meditation. .Although you have not yet attained any path and fruition. You will be mindful of them as they are. When your mindfulness become powerful. That worry or sorrow will stop and disappear. When you have completely developed mindfulness, you will attain Arahantship, after that attainment ,you will not have to worry or be sorry about anything, in this way. Sorrow and worry can be overcome by vipassana meditation.

The third benefit is overcoming lamination, although you parents or children or relatives die. You will not have any lamentation for them because you will have realized that bodily and mental processes constitute the so-called child or the so- called parent. In this way lamentation can be overcome by mindfulness.

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The fourth benefit is the cessation of physical suffering. The fifth benefit is the cessation of mental suffering or mental dukkha. Physical dukkha such as pain, stiffness, itchiness, numbness and so on can be overcome by this vipassana meditation in meditation retreats as well as outside meditation retreats. When you have some experience in this meditation practice. You can overcome your physical dukkha as well as mental dukkha (physical suffering and mental suffering)to a large extent .But if you have enough effort and time for vipassana meditation, you can uproot and eradicate both physical and mental suffering. Then you can say good bye to them because by then you will have attained Arahantship.

The sixth benefit is the attainment of enlightenment, Magga and phala (the path and fruition) when you have enough effort and time to devote to your vipassana meditation, you will attain the first faith ,sotapatti Magga. This is the sixth benefit of vipassana meditation. The seventh benefit is that you are sure to attain Nibbana, emancipation through your vipassana meditation.

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SECTION-6

ENVIRONMENT, ETHICS, MORALITY AND SUSTAINABLE DEVELOPMENT

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Chapter-40

Sustainable Development and Future Generation

—PANKOJ KANTI SARKAR

Professor S.R Tater is a philosopher cum environmentalist. He is expert in Indian Philosophy and environmental friendly way of life. His mission of life is to spread the environmental friendly way of life among people. His keen area of interests is Yoga, Science of Living and Spirituality. At the young age Prof. Tater took a vow of celibacy. He is a rare combination of engineer and philosopher. I admire his dedication, simplicity and down to earth approach. He himself lives a environmental friendly way of live. He is pure vegetarian and rarely eat in the night. He is known as green man in the academic world.

Environmental ethics has become a burgeoning new discipline of applied ethics as a new phase of proliferation and expansion concerning the precocious state of contemporary environmental destruction. It is a fact that the emergence of environmental ethics as a justifiable field of philosophical concern about environmental problem has opened a new panorama in the domain of ethics in general, but the main philosophical issue and debate in environmental ethics is whether natural environment has intrinsic value or not. At the level of ideas, environmental ethics challenges the dominant and deep-rooted anthropocentrism of modern mainstream ethics and extends the object of our duty to future generations and non-human beings. At the practical level, environmental ethics criticizes the materialistic, hedonistic and consumerist attitude of modern capitalism, and demands for a 'green lifestyle' that is harmonious with nature. Thus, it can be said that environmental ethics emphasizes upon the development of a sustainable ecology and society with the help of a reciprocal and holistic attitude, where all comprehensive

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aspects and parts of nature are preserved, protected and do coexist with harmony for the sake of future generations.

Sustainable development can be given several interpretations. Environmentalists in the late 1970, used to advocate limits to growth. But their successors from the late 1980 have been advocates of sustainable development. The earliest interpretation emphasized the need for economic development to be compatible with the constraints set by the natural environment, which satisfy the needs of the present generations without jeopardizing the satisfaction of needs of the future. Recently it has been stressed that economic development should be compatible with political and social institutions. So a holistic concept of sustainable development has emerged in which economic, ecological, social, and political factors need to be simultaneously considered. To achieve and formulate the goods of future generation and therefore, sustainable development participation by the individuals, particularly at the community level, is seen as an important means.

So far as future generation is concerned, rapid population growth, excessive consumption, climate change, ozone depletion, and loss of biodiversity evidence that humans are destroying Earth's biosphere and thus making both present human life and the lives of future generations at risk. If we are not prepared fundamentally to change our life style, i.e., our way of producing and consuming, we will irreversibly damage our foundation of life in a very short time. We must be careful in not inflicting irreparable losses on the generations to follow us. Most would say that we have a duty not to destroy, not only that conservation is morally required but also that it is something due for our descendants, something to be done for their sake. We have a duty to conserve the resources of nature because they are essential to all human lives both now and in the indefinite future.

A baby who is to born tomorrow is a future person. A baby yet conceived but is very much likely to be conceived is a future person. A generation to born constitute future generation. Even we may think of generations which might possibly exist centuries ahead of ours and so on. The moral status of future generation may appear that it involves nothing more than a simple extension of our moral community to include family, animals and ecosystems, persons who will born after we have departed. Our present actions, decisions may not only have bearing on the well being of future generation, but also determine whether future generation would exist at all. Our actions may help the proliferation of life in future, as well as help the proliferation of good life for such future beings.

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Our obligations to protect environment from human's despot like attitude must be primarily based on obligations to future generations. If we have no moral reason to consider the interests of future individuals, then we have few compelling reasons to conserve the environment. This is because the present generation, will not be harmed very much if we continue to destroy the environment. So, if we only consider the interests of the present generation in our moral calculations, we will fail our posterity. In order to advocate environmental protection, we must have moral reasons to look out for future individuals. It is imperative for environmental reasons that we find a way to justify our moral obligations to future generations. The question is whether or not we have any obligations to future, and what these obligations are. This may seem like a simple question with a clear answer. Yes, we do have obligations to future generations, including an obligation to leave behind a clean environment. This obligation is expressed in the concept of sustainable development which refers to the development that meets the need of present without compromising the need and interest of future generations.[1]

Traditionally, ethics advocate that only human beings have intrinsic value and non human beings have instrumental or use value. But environmental ethics advocates that human being as well as non human being both have intrinsic value. In modern time human beings are alienated from nature and the main cause behind this is the development of science. Today science is compulsory in our life and without science we are immobile. But due to the scientific development nature is degraded. The real fact is that nature was there before the arrival of humans and it will remain so even after the destruction of humans. So, Environmental ethics states that if we want to live in earth, we must take care of nature. Question may be raised that, if science is responsible for natural diseases, then does it mean to say that science has no value in our life? One may say that without science modern life cannot survive. At the same time, it is also true to say that science undoubtedly brings environmental degradation, for which we witness an apparent dilemma. To overcome it a proposal has been given by the environmental ethicists stating that we do require a sustainable development which would be the outcome of science and ethics. It has been claimed that science without ethics has no use for us, for our future generation. Science or scientific development must be encoded with sound ethical code of conduct so that we can maintain sustainable development without degrading our nature.

The notion of sustainable development is one of the most influential outcomes of interaction between environmental ethics and development ethics. It has important implications for social justice, especially with respect for future generations. Its core idea

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is that of a kind of development 'which so treats the natural environment that the process of development, or at least the products or benefits of that process, can continue into the future in a sustainable way, both for ourselves and our children, and for future generations'.

The concept of "sustainable development" especially as proposed in the '*Burndtland Commission's Report our Common Future*, is an attempt to balance two moral demands. The first demand is for "development," including economic development or economic growth. It arises mainly from the interest of people in developing countries, whose present poverty gives them a low quality of life and calls urgently for step to improve that quality of life. The second demand is for "sustainability," for ensuring that we do not mortgage the future for the sake of gains in the present. It arises from the interests of people in future generations, who will need, if they need a reasonable quality of life, non-renewable resources, access to unspoiled wilderness, and a healthy biosphere.

Economic growth or development is a prime source of threats to the natural environment. Environmental critics claim that to include any reference to "development" in a moral ideal is to compromise fatally one's commitment to environmental protection; "sustainable development," they say, is not balancing act, but an oxymoron. Pro-business critics, on the other hand, content the restraints the economic activity proposed in the name of "sustainability" will have unacceptably high cost in forgone growth and prosperity. Then the question arises what exactly we may owe to future generations under the heading of "sustainability."

However, although they can conflict, the two moral demands behind the concept of sustainable development have a parallel basis. The needs of other place moral demands on us. Say for example, if someone is ill or in pain, or, more generally, has a low quality of life, and we are able to improve their quality of life, we have a moral duty to do so. We need to think that we have a duty to produce good outcomes for people, or to prevent bad outcomes. Henry Sidgwick held it as a moral axiom that "the mere difference of priority or posteriority in time is not a reasonable ground for having more regard to the consciousness of one moment than to that of another."[2] In the sense of utilitarianism, Jeremy Bentham says that, "each is to count for one and no on for more than one ," in the sense that a unit gain in quality of life for one person counts no more nor less than a unit gain for another. Our moral goal should always be to produce the greatest total of such gains, no matter by whom they are enjoyed.

Utilitarianism has been extensively discussed by philosophers, and many objections have been raised against it. Two objections are especially relevant here. Firstly, Utilitarianism is an extremely, even excessively demanding moral view. If we have a duty

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always to bring about the best outcome, then any time we can increase the well-being or others or ourselves that is, just about any time we have a moral duty to do so. There is no moral time off, any moral extension, no such thing as moral holiday. We are always duty bound to sacrificing something for the sake of benefits elsewhere. Secondly, Utilitarianism can favour unequal distribution of wellbeing, and in particular can impose severe deprivations on the few for the sake of gains for the many. Given its interpretation of impartiality, utilitarianism will count the deprivations of the few as a moral cost, but if they produce benefits for enough other people this cost will be outweighed and even as a severe inequality can be on balance approved.

To respond the objections some philosophers have proposed replacing utilitarianism about future generations with a different, egalitarian view. This view cares not just about the sum of benefits across generations but also about equitable distribution, or about intergenerational equality. We do not sacrifice the worst-off generation for better-off generations, but in some way at equality of condition among them.

Our moral responsibility towards nature and towards future is of unprecedented significance and urgency, and it is a responsibility that we cannot escape. The natural environment, species and the generations that will succeed us lie in the fate of our hand. In this respect, environmental ethics represents a kind of ethical approach, which considers intrinsic value not only in the interest of individual sentient creature, but also in nature living creatures in the world. The reason is that we humans are complex beings and we make decisions about what to do, about what is right and wrong through thoughts and feelings, rational arguments and intuitions, head and heart, data and gut instinct. These varieties in human nature compel them to think and do accordingly in a responsible and sustainable manner.

A satisfying version of sustainable development is therefore needs an ethic of limits not just ecologically but also ethically. It holds that no one has any claim to more than a reasonable supply of resources, at least so long as the more pressing demands of others are not satisfied. This ethics of limits is essential to Brundtland Commission's belief that the basic needs of the present and the future generations in its ideal are compatible. We can satisfy the needs of both people in the developing countries and of future generations, once we realize that people in develop countries or at least the wealthiest among them have no legitimate claim to share of their resources that is not needed for a reasonable life.

It can be said that one should investigate the role of human beings as such in environmental ethics and in preservation of the environment, and how scientist and

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non-scientist alike can contribute towards ameliorating the environment for the present and future generations. What we need is not so much a new environmental ethic but a new environmental ethos i.e. an outlook, which fully appreciative of the natural world as, is consistent with our need to survive in it and which registers horror at any activity that causes the needless or unnecessary destruction of non-human nature. But man's destroying our environment according to their own needs, without compromising for future generation.

Though nature has an instrumental value yet there is another type of value in nature which is called intrinsic value. We have to find out this type of value from nature and if we can find out this type of value from nature then we can realize that nature itself has a value within itself, and we should not abuse our natural resources and we should preserve our natural resources for future generations. Then the question arises how should we preserve our natural resources for future generation? What should be our attitude, obligations, responsibility to protect environment from human's despot like attitude towards environment. As far as my concern we should protect our environment from unnecessary destruction and preserve natural resources for future generation by a sustainable developing technique.

In most of the developed and developing countries the decisions that govern both environmental quality and economic development originate from a common important point i.e. "the system of production". With this linkage it becomes possible to define ethical norms and conduct which harmoniously foster both environmental quality and economic development. This will therefore serve as a guide to sustainable development and a responsibility to prevent environmental pollution for the sake of future generation.

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Chapter-41

Religious Traditions in Ancient Indian Culture : Their Role in Conservation of Natural Resources and the Environment

—SURENDRA SINGH POKHARNA

I first time met Prof. Sohan Rajji Sa Tater in a hostel in Ladnu when I had gone there to attend a seminar on Science and Jainism, being organized by the Jain Vishwa Bharti University. I was very much impressed by his loving nature and simplicity. He was there to inquire whether my stay was comfortable. Thereafter I met him two-three times in some other conferences on Science and Jainism and I was very much impressed by his presentations on exploring relation between genes and karmas. The systematic analysis done by him had profound impact on me. It reflected his dedication and hard work to correlate these two totally different type of material particles in such an organized way with some excellent correlations.

During these seminars also, his simplicity and loveable nature and an attitude to mix up with others and to give respect to even a small person like me is truly commendable. When I gave him a pamphlet for describing reasons why the Indian government should immediately recognize Rajasthani language and requested for his support to this cause. He readily agreed for that. It shows his love for the mother tongue. However, the great shock was yet to come and it came when I saw his bio-data. It is impossible for me to even imagine that a person can work so much so in one's life in so many different areas. He is simply a great man and after seeing this biodata, my respect for him has increased many many folds. I am very happy that a felicitation volume is being planned in honor of Prof. Sohan Rajji Sa Tater. I wish him all the best on this occasion and wish that he

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will continue to serve the society and the whole world through his scientific knowledge and interests in so many areas. He is an excellent example for taking up multidisciplinary person. I wish him a long and a still more productive life. Probably in some way, he and I have some common interests and hence I feel honoured that I have been also invited to write an article for this felicitation volume.

Ancient Indians are assumed to be highly knowledgeable about the intricate functioning of various phenomena occurring in nature. They appear to have not only made attempts to understand these processes but have also studied the interaction between man and nature in great detail. It seems that they probably recognized the dangers and risks to the nature and the environment by the activities of human beings and have therefore evolved some code of con- duct to control these activities. Also to practically implement these rules, they have developed several traditions and customs. The present paper analyzes these traditions and customs in the modern perspective. It is shown that a sys- tematic study of this field can provide several new ideas and practical methods to preserve this planet from further degradation and India can show a way to the whole world.

1. *Ideas about Living with Nature in Indian Culture*

A systematic analysis of various hypotheses and traditions in different schools of thought clearly indicate that man-environment interaction has been dealt with in a great detail. Also practical customs and conventions have been evolved to harmonize the relation between man and nature.

1.1 Ashram system for maintaining equilibrium between man and nature: In Indian philosophy, the total life span of a person is divided into four parts viz. Brahmacharya ashram, Grahastha ashram, Vanprastha ashram and Sanyas ashram. Thus taking the average life span to be of one hundred years, it is preached that one should use first two spans of fifty years of one's life for learning and establishing one's family which essentially involve taking resources from the environment. Hence it appears that the other two parts of fifty years have been prescribed to be passed in forest and in enlightening oneself which are actually used in returning the resources like forests etc. back to the environment. In the terminology of the modern science, it implies some kind of equilibrium condition between man and the environment which has to be obeyed if we want the life processes to be maintained on the Earth in the long run.

1.2 Brahmacharya: Action in harmony with nature The principle of brahmacharya not only implies celibacy but has a very broad meaning. Actually this word has originated from brahma which in the Indian culture implies nature (probably the whole biosphere),

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hence brahmacharya means to have actions in tune with nature or in harmony with nature. The ideas to live with nature which have become so popular after the Rio's summit are already dealt with in great detail in Indian culture.

1.3 Yoga and meditation for bringing unity between man and nature: Practices of yoga and meditation are extraordinarily emphasized in Indian culture. It may be mentioned here that yoga is not a mere set of physical exercises. It is not only for developing coordination between mind and body, but it has still more deeper meaning which is of great significance in the present context. As per the Indian culture, the world has been assumed to be divided into two parts i.e. self (ego) and the rest of the universe. As per another nomenclature there is a purasha (symbol of action) and there is prakriti (nature). It is preached that one should live in such a way that there is a harmony between these two. In patanjali yogasutra, it is men- tioned that the objective of performing yoga is to coordinate the purasha with prakriti and to ultimately merge one into the other. In Shankara's philosophy it is clearly stated that there is no difference between self and rest of the universe. It is because of the improper knowledge (known as false knowledge or illusion) that we discriminate self (purasha) from the rest of the universe (prakriti). In the modern terminology it again implies living with nature.

1.4 Holi dip in rivers : Symbolic merging of oneself with nature: During Kumbha fair, Kartik Purnima or Makar Shankranti, lakhs and lakhs of people take bath in rivers with great enthusiasm and pleasure. It appears that by so doing people develop an attachment and love with water and the rivers. Taking a holy dip in the rivers on such occasions could be actually interpreted as symbolic merging of oneself with water and hence with nature. Also if this custom is followed even now, it guarantees purity of water in all rivers in the country.

1.5 Visiting temples on mountains for having actual experience of beauty of environment: Several temples have been built on mountains and many functions are regularly organized so that people visit these temples periodically. This actually serve two purposes i.e. a religious duty is performed and also one develop an attachment and love with one's surroundings and hence the environment. Also when one goes out on the mountain one tastes fresh air as well.

1.6 Yagnas for maintaining purity of natural resources: If we look at the list of items which are required in organizing yagnas and other auspicious functions like marriages etc. then we can better understand the importance of environment and biodiversity which has been recognized in our culture. In a recently held Jain festival of Mahamastakabhisheka of thousand years old statue of Lord Bahubali at Shravanbelgola in Karnataka, several different types of plant species were brought from throughout the country, water from

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different rivers was brought. Auspicious earthenware pots (not metallic containers) were decorated with plants, flowers and filled with water and many natural ingredients. The mere fact that this festival is going on periodically from last hundreds of years imply some type of guarantee that rivers have to be kept clean throughout the country and the biodiversity has to be maintained if we want to continue to celebrate such auspicious occasions periodically and regularly in the future in the long run.

1.7. Worshipping the natural resources: One can start with some simple observations. Thus worshipping of Sun, land (soil), water, plants and air is very common in many religious and non-religious functions which can be found even now in various parts of the country. One can observe that plants, water and soil are symbolically used for worshipping any God in any part of the country. Thus whether it is worshipping of Lakshmi in Diwali or Durga in Dusshera or Lord Ganesha during Ganesha chaturthi, the above elements are involved in all of them in one form or the other. In Indian traditions air is called pran vayu. The name itself implies the significance attached to air in our culture. Bhumi pujan is commonly performed when a person purchases a new piece of land. Worshipping of soil is too well known to be mentioned here.

1.8. Ayurvedic medicines and biodiversity: Most of the ayurvedic medicines come from plants of different types from forests and other areas. Due to decrease emphasis on this system of medicines, many types of plants might have extinguished resulting into decrease in biodiversity. It is high time that emphasis on this, system is increased because many plant types could still be saved. There is also a need for doing research on utility of several existing plants which might results into discovery of new medicines. Also this system of medicines is closest to the nature hence this does not produce any indirect pollution into the bio-sphere due to chemicals used in other system.

2. *Ideas about Conservation of Nature in Jainism*

In Jainism these issues are discussed in still greater details. Thus there are five basic principles of Jainism. They are (1) Ahimsa (non-violence), (2) Aparigraha (non-possession), (3) Brahmacharya (action in tune with brahma i.e. nature), (4) Astey (non-stealing) and (5) Satya (truth speaking)

2.1.Ahimsa and the biological equilibrium in nature: The principle of ahimsa implies that one should not kill other members of the biological kingdom. However, it goes further and says that one should not even hurt them. Not only this it also says that one's actions and thoughts should be such that they must not even hurt the feelings or emotions of other fellow beings and other biological species. The concept of ahimsa is specifically preached for less developed species. It is because of this belief that in our country there

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is a tradition to offer wheat or maize to birds and pigeons in the morning, sugar to ants and chapati to dogs or cows etc. in the evening. Jains have a special fund for Jiva daya (pity to animals). This is specifically used for feeding animals. It is because of this belief that Jain monks and many Jains eat only vegetarian food.

The monks do not eat even green vegetables because they believe that this results into killing of small insects. Jain monks do not travel from one place to the other in the rainy season and prefer to confine to one village or city only for a period of four months known as chaturmas. It is too well known that the growth of biological species in the rainy season is highest and the movement of the monks could hurt and 3 even kill the small insects. Also many monks carry a broom stick made of very soft threads to clean the floor while walking so that small insects are not killed by their feet. Many monks cover their mouths with a piece of cloth so that the hot air and carbon di-oxide coming from their mouths and noses do not disturb the micro-organisms present in the air. This should be contrasted with the gases which are being released into the atmosphere by our automobiles and the industries. The Jain monks are practically implementing these principles from last hundreds of years. The precision, depth and level to which Jains have developed these ideas must be admired by environmentalists.

2.2 Economic activities, Environment and Aparigraha: However, the implications of aparigraha are far reaching. Actually it implies reduction in number of items which one should possesses. In the modern terminology it means reducing all economic activities. This is so because if one starts possessing less and less number of items demand for the items will decreased. The modern concept of development talks of increasing production from year to year whereas the Jain concept of development (spiritual) emphasizes on reducing consumption at an individual level which could force reducing the production on macroscopic scale. As most of the modern environmental problems are a result of undue emphasis on this concept of economic development, the ideas of aparigraha are very relevant here.

2.3 Equity through non-stealing and truth speaking: The principles of non-stealing and truth speaking have indirect implication in the present context. Non-stealing means not to steal directly or indirectly the property of others. The emphasis is not so much on direct stealing as on indirect stealing. Whatever natural justice provides to other species should not be stolen. This is the principle of equity. Many landless laborers mercilessly cut the forests because they do not have means of livelihood. It could be that their small jobs or means of livelihood have been taken away by automation or opening of sophisticated fully automated/computerized industries. This is therefore a case of indirect stealing. Because of this trend people do not care for natural laws.

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Thus if a powerful or a rich person does not do justice to a weak or a poor person then the later fellow will also not do justice to animals, trees or small insects and ultimately the environment. The monopolistic trends in economy and a hunger of power to grab the property/belongings of others is becoming very common these days. Take- over of small industries by big corporate giants is against this principle of nature. Truth speaking should be interpreted in a very broad sense i.e. in conformity with the law of natural justice and natural distribution.

2.4 Minimizing the consumption of resources: Jain monks are ideal examples Their principles of aparigraha means voluntarily reducing consumption of various re- sources. It is because of this that Jain monks do not have any permanent house or any property except for few clothes, few utensils (made of wood) for carrying alms and some books etc. The Jain monks and monks of other community are actually ideal examples to illustrate the levels to which consumption of resources can be minimized. They put only white clothes. The reason for this is not far to seek. Once a 4 person starts putting coloured clothes then there is no limit to the number of clothes which one can have in his possession, because in principle one can have hundreds of colours and thousands of combinations. In addition since all colours are related with chemicals, the Jain monks therefore do not contribute an iota of pollution due to chemicals used in textiles.

3. The principle of evolution of "survival of the fittest" versus the Indian principle of "live and let live" for conserving the environment

In Indian traditions in general and in Jainism in particular, there is a popular saying viz. "Live and let live". This is in contrast to Darwin's principle of "Survival of the fittest". It may be mentioned here that the famous British environmentalist Prof. Goldsmith believes that too much emphasis on teaching of the Darwin's principle of evolution is the main cause of all environmental problems. The question is not whether principles of Indian culture is correct or the principle of evolution is correct, but it appears that in Indian philosophy and culture, there is an extraordinary emphasis on recognizing the underlying identity among all biological species whereas in the principle of evolution, the emphasis is more on the physical differences.

4. Religious traditions for practical implementation of the rules for conserving the environment and nature

It appears that the various customs and conventions developed by ancient Indians have been given religious cover so that ordinary people just follow them in real life. These customs and conventions are just like control parameters in this huge biosphere

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which have to be followed for stability of the biosphere in the long run and are hence very critical for continuation of life processes on this planet. They also reflect the interdependence of various activities of human beings on the biosphere. Hence the concept of one world so popular in the Indian philosophy should be understood in this perspective. It appears that the type of integrated approaches and multidisciplinary issues which the environmentalists are now talking about have already been thought over by ancient Indians hundreds of years ago who have thought ultimate integration by recognizing one world. This is not the end they have also developed practical procedures to execute these ideas in real life.

5. *Sustainable Development, Sarvodaya, Bhudan and Aparigraha*

Coming to the practical problems it may be mentioned that now a days environmentalists are talking of a new concept of development which is called sustainable development and it has become very popular after the Rio's conference. In the Indian conditions, this will work in real life only if our large population is taken into account in developing any model for resource production, consumption and conservation. Here it may not be out of place to mention that our leaders have already evolved a concept of Sarvodaya (development of all). This should therefore be the guiding principle for sustainable development. Thus we have to not only increase production of food, fodder and fuel in the long run in a sustainable way i.e. without further degrading the soil, water and environment etc. but we must also plan for a policy which emphasizes on proper distribution of the resources so as to generate employment opportunities. Again in this context one should recognize the concept of equal distribution of resources, hence the Bhudan movement (donate the land) must be a part of sustainable development because this will be very crucial for landless laborers. Also one must talk of reducing consumption of resources, so again the concept of aparigraha is very significant. It appears that the idea of sustainbale development can be described by four characteristics viz. resource development, equal distribution, reduced consumption and spiritual development.

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Chapter-42

Environment Pollution : Violation of Fundamental Rights

—MONIKA GARG

Professor S.R Tater is a great environmentalist. His mission of life is to spread the environmental friendly way of life among people. His keen area of interests is Yoga, Science of Living and Spirituality. At the young age Prof. Tater took a vow of celibacy. He is a rare combination of engineer and philosopher. I admire his dedication, simplicity and down to earth approach. He himself lives a environmental friendly way of live. He is pure vegetarian and rarely eats in the night. He is known as green man in the academic world. His life style is based on Jain philosophy which is environmental friendly. I admire his dedication to save mother earth. He never waste anything. He is true Gandhian in thought, action and deed.

"The sea coast and beaches are big gifts of the nature to the mankind. The aesthetic qualities and recreational utility of the said area has to be maintained.Any activity which has the effect of degrading the environment cannot be permitted. Apart from that the right of the fishermen and farmers laving in the coastal areas to eke out their living by way of fishing and farming cannot be denied to them" **Kuldip Singh J. in case of S. Jagannath vs. Union of India**[1]

In **Vijay Singh Puniya v. State of Rajasthan**[2], the High Court of Rajasthan observed that any person who disturbs the ecological balance or degrades, pollutes and tinkers with the gifts of nature such as air, water, river, sea and other elements of the nature, he not only violates the fundamental right guaranteed under Art. 21 of the Constitution,

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but also breaches the fundamental duty to protect the environment under Art. 51A (g). Judicial activism in India provides an impetus to the campaign against pollution. The path for people's involvement in the judicial process has been shown. If this had not been done so, the system would have collapsed and crumbled under the burden of its insensitivity.Man's paradise is on earth; This living world is the beloved place of all; It has the blessings of Nature's bounties: Live in a lovely spirit. - **Atharva Veda**[3] The right to live in a clean and healthy environment is not a recent invention of the higher judiciary in India. The right has been recognized by the legal system and the judiciary in particular for over a century or so.

The only difference in the enjoyment of the right to live in a clean and healthy environment today is that it has attained the status of a fundamental right and the violation of which, the Constitution of India do not compromise in any case. Right to life, implies the right to live without the deleterious invasion of pollution, environmental pollution, environmental degradation and ecological imbalances. Everyone has the right to life and a right standard of living adequate for health & well being of himself and of his family. States should recognize everybody's right to an adequate standard and to continuous improvement of living conditions. Thus, inherent right to life shall be protected by law. Declaration of **UN Conference on Human Environment**[4], **1972** proclaimed that man has the fundamental right to freedom, equality and adequate conditions of life in an environment of a quality that permits a life of dignity and well being.

After this Stockholm Declaration, references to a right to decent, healthy and viable environment was incorporated in several Global and Regional Human Rights Treaties and in resolutions of International Organizations. India being signatory bounded by International obligation to ensure practically right to healthy environment. As a Fundamental Right guaranteed in Indian Constitution Environmental values or rights may be constitutionalized either explicitly by amending the constitution or implicitly by interpreting the existing constitutional language to include environmental protection. Immediately after the Stockholm Declaration, there was a growing trend in national legal systems to give constitutional status to environmental protection. India followed in the pursuit by amending the Constitution to include environment specific provisions in 1976. The birth of right to environment was the direct result of an inclusion these additional provisions.The Indian Supreme Court, being one of the most active judiciaries in the world, also created a landmark in the quest of international judicial activism by developing the concept of right to healthy environment as a part of right to life under **Art. 21** of our Constitution. Art. 21 reads as follows:

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No person can be deprived of his life and personal liberty except according to the procedure established by law[5].

Absolute liability for the harm caused by an industry engaged in hazardous and inherently dangerous activities became a newly formulated doctrine, free from the exceptions to the strict liability rule. As a result, the exceptions to the strict liability rule are no longer applicable in India in those cases determining the liability of hazardous and inherently dangerous industries. Thus, in a passive way, the right of citizens to live in a wholesome and healthy environment was recognized and steps were taken to protect them from the hazards of polluting industries the polluter pays principle was explicitly applied for the first time in the Bichhri[6] case.

A foundation for the application of the Precautionary Principle, the Polluter Pays Principle and Sustainable Development, having been laid down, the three principles were applied together for the first time in by the Supreme Court in **Vellore Citizens Welfare Forum v. Union of India**[7], a case concerning pollution being cause due to the discharge of untreated effluents from tanneries in the state of Tamil Nadu. The Court, referring to the precautionary principle, polluter pays principle and the new concept of onus of proof, supported with the constitutional provisions of Art. 21, 47, 48A and 51A (g) and declared that these doctrines have become part of the environmental law of the country. In the very recent case of **T.N. Godavarman Thirumulpad v. Union of India**[8], a case concerning conservation of forests, Justice Y.K. Sabharwal, held: ...Considering the compulsions of the States and the depletion of forest, legislative measures have shifted the responsibility from States to the Centre. Moreover any threat to the ecology can lead to violation of the right of enjoyment of healthy life guaranteed under Art. 21, which is required to be protected. The Constitution enjoins upon this Court a duty to protect the environment. The decision given by the Supreme Court in **Sachidanand Pandey v. State of West Bengal**[9], seemed to be narrowing the level of scrutiny as opposed to enlarging it to include the all pervasive environmental dimension. In this case, the proposal for the construction lodging by the Taj Group of Hotels, amidst the zoological gardens of Allipore, for improving tourism in West Bengal was accepted by the Government and subsequently, when the case appeared before the Supreme Court, the decision of the Tourism Ministry was upheld. The Court justified its stand that appropriate considerations had been borne in mind and irrelevancies were excluded.

For the first time in the case of **Subash Kumar v. State of Bihar**[10], the court declared that the right to life under Art. 21 includes the right to clean water and air. In the same case, the rule of locus standi was enlarged so that the court could take cognizance of

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environmental degradation and regulate the prevention of the same in an effective manner. In **Virender Gaur v. State of Haryana**[11], the Apex Court conformed that for every citizen, there exists a constitutional right to healthy environment and further conferred a mandatory duty on the state to protect and preserve this human right. Another landmark and revolutionary judgement is **Indian Council for Enviro-Legal Action vs. Union of India**[12], a case concerned serious damage by certain industries producing toxic chemicals to the environment of Bichhri District in Rajasthan.

Directions for the closure of the industry were given and the decision in the Oleum Gas Leak case regarding absolute liability for pollution by hazardous industries was reaffirmed. The Public Trust Doctrine, evolved in **M.C. Mehta v. Kamal Nath**[13], states that certain common properties such as rivers, forests, seashores and the air were held by Government in Trusteeship for the free and unimpeded use of the general public. Granting lease to a motel located at the bank of the River Beas would interfere with the natural flow of the water and that the State Government had breached the public trust doctrine. A matter regarding the vehicular pollution in Delhi city, in the context of Art. 47 and 48 of the Constitution came up for consideration in **M.C. Mehta vs. Union of India**[14] **(Vehicular Pollution Case)**.

It was held to be the duty of the Government to see that the air did not become contaminated due to vehicular pollution. The Apex court again confirming the right to healthy environment as a basic human right, stated that the right to clean air also stemmed from Art. 21 which referred to right to life. This case has served to be a major landmark because of which lead-free petrol supply was introduced in Delhi. There was a complete phasing out old commercial vehicles more than 5 years old as directed by the courts. Delhi owes its present climatic conditions to the attempt made to maintain clean air. In the very recent case of **T.N. Godavarman Thirumulpad v. Union of India**[15], a case concerning conservation of forests, Justice Y.K. Sabharwal, held: ...Considering the compulsions of the States and the depletion of forest, legislative measures have shifted the responsibility from States to the Centre. Moreover any threat to the ecology can lead to violation of the right of enjoyment of healthy life guaranteed under Art. 21, which is required to be protected. The Constitution enjoins upon this Court a duty to protect the environment

Conclusion

Following a long course of active interpretation of constitutional and legislative clauses by the judiciary and vigorous efforts of some green citizens, the Indian environmental

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scenario has undergone a positive change. The new concept of green courts might have been proved as a remarkable step in the judicial history. The Indian environmental jurisprudence was in a deep slumber. But today, the environmental consciousness imported by the courts, mingled with subsequent legislative efforts in the later years, introduced the right to environment as a fundamental right which need to be discussed for the sustainable development of the mankind. The question arose here is whether it is the duty of state & judiciary to aware people that they need fresh air or water for their health. Whether we all have killed our conscious in the globalised, fast, industrial era. Efforts should be from the basic level like pledge from all to plant at least one tree in their own home or vicinity. Government or Judiciary are there to help or solve the grievances but it is the up to us to save the natural resources because they are not endless.

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Chapter-43

Scientific Basis of Vegetarianism

—D.C. JAIN

Professor S.R Tater is a philosopher, educationist and environmentalist par excellence. His mission of life is to spread the vegetarianism among people. His keen area of interests is Yoga, Science of Living and Spirituality. At the young age Prof. Tater took a vow of celibacy. He is a rare combination of engineer and philosopher. I admire his dedication, simplicity. He himself lives a environmental friendly way of live. He is pure vegetarian and rarely eats in the night. He is well known advocate of vegetarianism.

In United States of America large number of people are adopting vegetarianism. All major states have vegetarian associations, which are actively engaged in the propagation of vegetarianism. In United Kingdom, Switzerland, West Germany, Israel, Mexico, Japan and USSR, the vegetarian dietary habit is getting recognition because of strong scientific evidences. I have reviewed these evidences as below.

Medical Basis

The fast growing medical sciences have been the major factor in converting the people to vegetarianism. In United States of America, United Kingdom and Scandinavian countries, vegetarianism is being advocated by the doctors. High fibre, low cholesterol contents and prevention of zoonotic disorders have been the major reasons which have appealed the doctors to propagate vegetarianism. The discovery of human onchogene (mutation of gene by meat eating) by Prof. Weinberg from Massachussette Institute has revolutionsed the programme by Cancer Prevention. Bowel cancer is very well known to be due to low fibre content in the animal diet.

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Prevention of hemorrhoids (piles), varicosity, constipation, hiatus hernia, ulcerative colitis and peptic ulcer by the fibre rich diet is known to medical scientists. Vegetarians hardly suffer due to the cancer of large intestine.

Heart Attack and Stroke

Recently the relationship between animal food and heart diseases have gained much attention. In united Kingdom and United States of America now the trend is: no animal food and less of eggs in the diet. The cholesterol contents of animal food promotes the atherogenesis faster. 1985 Nobel Prize was awarded to Prof. Goldstein and Brown for their outstanding work on the cholesterol receptor deprivation with animal food consumption.

Prevention of Zoonoses

World Health Organization (WHO) in its publication has brought to notice 160 zoonotic disorders transmitted through the intermediate host, the animals. Many of these diseases spread by mere contact and others by eating them (WHO magazine "World Health" - July, 1985). One can argue that these zoonoses do happen to vegetarians also. However, the reason could be due to mixed cooking, unhygienic conditions, etc.

Immunological State

The foreign body setting up in antigen antibody reaction, lowers the immune status and increases the chance of graft rejection in the organ transplants. Animal food increases the chance of bacterial and viral antigens to grow further. Thus the immune system is impaired. Plant food less frequently impair the immune system.

Free Radicals, Anti Oxidants and Prevention of Human Diseases

Free Radical is any atom or a molecule that contains one or more unpaired electrons. Electro magnetic radiation from environment can split water in the body to generate hydroxyl radical. The other important free radical, superoxide is made by addition of one electron to the oxygen molecule. These free radicals react with other molecules through chain reaction and can cause cell death, mutations.

The toxic effect of free radicals can be prevented by anti oxidant defences (free radical scavengers) like a-tocopherol, ascorbate. Many free radical scavengers come from vegetarian diet. A diet rich in fruits, nuts, grains and vegetables protect against severe

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human diseases. There is strong evidence that high intake of Beta Corotene and other carotenoids and related plant pigments, are associated with decreased risk of cancer and cardiovascular diseases. Increased production of free radicals has been noticed in diseases like Parkinson's disease, Amyotropic lateral sclerosis, stroke, Alzheimer's dementia and Multi system atrophy. Use of anti oxidants have shown beneficial results in these.

Economic Basis

Growing requirement of food energy resources has made the scientists to work out the alternative resources. The commercial production of meat is very costly. The conversion rate of plant protein to animal protein is low. It is, therefore, better to utilize vegetable food directly in human diet rather than animal for protein. Not only the conversion of plant protein to animal protein is lower, the caloric conversion is much lower. It has been estimated that 7 vegetable calories are required for production of one animal calorie. It is, therefore, evident that the conversion of plant food to animal food conversion is not only too costly but too wasteful a proposition in the present day world when all efforts are being directed to remove the caloric malnutrition throughout the world. At the time when millions are dying of starvation, it is morally indefensible that over half the world's grain is fed to animals which in turn could be fed to people. The British Parliamentarian Hon. Bernard Weatherhill, has expressed that economically, there would be tremendous saving of food energy resources provided the intermediate link of livestock is broken and people start taking vegetarian meals. No body will be left without meal.

Ecological Basis

The animals and plants from a natural habitat for human beings. This eco-system has greatly been disturbed by fast growing deserts, deforestation and de-animation. The fertility of land, soile erosion, all depend upon the animal life which apparently looks economically useless. Therefore, vegetarianism will promote the preservation of animal kingdom and promote the forestry. The ecological experts are very fast realizing the need for maintenance of our eco-system and environment.

Longevity of Life and Diet

The human survival rate of India is fast increasing. We have still people who are octogenarian. Attention has been focused on the Soviet Republic of Abekasia. They live

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well over one hundred years and are largely vegetarian. They are healthy, strong, slim and smart people. A study conducted by the Ethnographic Institute in Sukhumi revealed that atherosclerosis is not seen before age of hundred years. A nine year study of 123 people over one hundred years old living on vegetarian food revealed no reported case of mental illness.

Physical Strength and Endurance

Johnny Weismiuller, Pravo Nurmi, Chris Evert-Lloyd and many other marathon runners, body-builders, weight lifters have preferred to be vegetarian. The endurance, stamina has been extraordinary amongst them. In fact, in scientific tests using a stationary bicycle, athletes put on vegetables and grains diet averaged three times as long as when eating animal based diet.

The myth among people is that meat would make them very strong. They believe that muscles of animals would directly incorporate into their muscles. The fact is that whatever you eat is broken down by digestive system. It is known that elephant, cow, buffalo, bulls, oxen, gorillas are all vegetarians. How could they develop so strong without eating other animal?

Conclusion

It is concluded that the world-wide movement for Vegetarianism is the need of the time. Your kind support as an individual ,doctor, scientist and ecological expert on the subject matter is needed to popularise vegetarianism to protect , save and better utilisation of earth resources to live in harmonious way and for better relationship of human beings and animals.

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Chapter-44

Ethics in Public Life

—ALKA SRIVASTAVA & UMAID RAJ TATER

Dr. S.R Tater, former Vice- chancellor, is well known educationist and social worker. I met him in International Conference ten years back in Delhi and became his admirer. His life is a journey of a village boy to a universally recognized personality. His work is acclaimed in academic circle. Through out his life he followed ethics in public life. When he was a engineer and posted in a area where one can earn through a lot, he never took any bribe and done the work honestly. Due to honesty he received award from Government of Rajasthan four times. His honesty and dedication towards work attracted towards him. This article is written for Dr. S.R.Tater to acknowledge his honesty and pristine purity in public and private life.

Ethics and morality have been the hallmark of public life in India since ancient times. In the good old days of Monarchy, the Kings were expected to observe strict ethical values. This ethical and moral legacy was inherited by its national leaders, who demonstrated a high degree of probity and honesty in public life during the freedom struggle. Mahatma Gandhi who led the movement was the epitome of virtue and upholder of ethics in public and in personal life.

For the past few decades, a declining trend is noticed in not only in politics but also in all walks of life. Whether it is the individual citizen, the trader, the businessman or other person in the corridors of power, the high standards set in the earlier years seems to have come down. Probably, this may be due to the fact that those who threw ethics in pursuit of selfish goals were seemingly rewarded quickly instead of getting punishment. The judicial process in India takes a long time and most of the time the culprits come out

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with a clean chit as the offence could not be proved beyond doubt. This has emboldened more and more people to shirk time to tested ethical values preached by our ancestors and elders, in return for the short route to money and fame.

Generally society cannot promote and enforce ethical behavior solely through the utilization of ethical codes of conduct or through the promulgation of a plethora of legislation. Communities tend to equate moral values and moral norms with values and norms, which apply only to personal relations. All government departments, professionals, business houses, multinationals, ordinary man, are required to be efficient which includes observing particular ethical codes of conduct. All government departments have to be efficient because they have to ensure value for taxpayers' money. Efficiency encompasses the qualitative and value-laden expectations of the society.

It can be argued that accountability is the fundamental prerequisite for preventing the abuse of power and for ensuring that power is directed towards the achievement of efficiency, effectiveness, responsiveness and transparency. Open, transparent and accountable government is an imperative prerequisite for community-oriented public service delivery because without it covert unethical behavior will result.

Within the context of the above, this paper will analyze the importance of ethics in public life. The paper will provide an overview of the following:

(a) What is ethics?

(b) Scope of ethics.

(c) Types of ethics.

(d) Merits and demerits of ethics in public life.

(e) Conclusion, recommendations and suggestions.

Introduction of Ethics

Today in this fast life everybody wants to step ahead from other, during this battle of life they follow some unethical means i.e. shortcuts to reach the destination. These shortcuts are unethical and directly or indirectly harm to people, society, values, economy and ultimately to the country. Gradually the morality, values, principles declines from our life, we not even think of ethical or unethical means, whatever is beneficial for us is good. This mentality gives birth to various problems i.e. corruption, fraud, trespass, assault, crime, business losses etc. Morality is declining day by day. Now there is a need

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to take some rigid steps, which will be helpful for the upliftment of people, economy, society and finally to nation.

If we review our history then we realize that our famous leaders had made it possible through their restless efforts, moral, attitude, principles, believe and change the evils of the society. We can also learn from their life that "Ethics is very important for once life it is the foundation on which the whole life is based."

(a) What is Ethics?

Ethics is a major branch of philosophy, encompassing right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is "the good life", the life worth living or life that is simply not satisfying, which is held by many philosophers to be more important than moral conduct.

According to Kirk O. Hanson, a renowned ethics expert who also doubles as the Executive Director of the Markkula Center for Applied Ethics, "business ethics is the study of the standards of business behavior which promote human welfare and the good."

Ethics, also known as moral philosophy, is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong behavior. Ethical activities are dealing with morals or the principles of morality, pertaining to right or wrong in conduct. Ethics is being in accordance with the rules or standards for right conduct or practice, especially the standards of a profession.

From the above definitions we conclude that firstly ethics refer to well-founded standards of right and wrong that prescribe what human ought to do, usually in terms of right, obligations, benefits to society, fairness of specific virtue. Secondly ethics refers to the study and development of one's ethical standards. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well founded. Ethics also means the continuous effort of studying our own moral beliefs and moral conduct.

(i) Birth of Ethics Committee: On the lines of thinking of the Government, the first Ethics Committee in Indian Legislative history was set up in the Rajya Sabha in March 1997, to oversee the moral and ethical conduct of the Members and to examine the cases referred to it with reference to ethical and other misconduct of Members. The Committee studied the parliamentary watch-dog bodies existing in some countries which dealt with the moral and ethical aspects of the conduct of the Members of Parliament as well as other institutions. Similarly number of ethical laws was passed by the government i.e. law of medical ethics, business ethics, public services ethics, media ethics, professional

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ethics, etc. which was revised time to time but strict enforceability is needed to curb the problems in each field.

(b) Scope of Ethics

Ethics is the feeling of right or wrong. It is a soul of any person, which is based person. None of the field is untouched from it public departments, social service organizations, professionals, students and even spirituality is also related to it. In other words wherever a person lies and doing some activities, ethics is attached to it. The difference is some has individual effects and some has gradual effect and relate to large number of people.

(i) **Importance of ethics in public life:** Ethics are the foundation, on which people, society, organizations, professionals, business houses are based. The growing adaptability of code of ethics by the organizations has proven that success of the organization lies, when the organization has some rigid ethical practices. The customers also relay on the policies plans and even product of the company, because of its ethical enforceability. Professionals' commits to serving the public interest and the integrity of the company and career then the professionals have to follow and respect ethical regulations. Coming to the societal life, lots of leaders have proven that one can change the thoughts of public by selflessness, openness, honesty, objectivity, integrity and finally through leadership skills, which is incomplete without ethical values, morals and principles.

Public departments have followed numerous ethical code of conduct to make their personnel accountable for the authority given by government. Not only had these aforesaid departments spirituality also based on ethical and some unethical norms. Thus, it is not wrong to say that any stream is untouched by ethical norms. An ethical principle not only enhances ones efficiency, dedication, integrity, accountability etc Normative criteria for effective and efficient public service delivery is based upon values, attitudes and aptitude that can be measured or evaluated:

Values	**Attitudes**	**Apititudes**
Integrity	Transparency	Knowledge.
Transparency	Responsibility	Acceptance and
Publicity	Quality awareness	comprehensions
Accountability	Legibility	of goals and functioning

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Equity	Clarity	of the administrative
Non discrimination	Simplicity	institutions.
Quality	Inquisitiveness	Professionalism
Adaptability	Leadership	quality.
Reliability	Listening ability	Communication skill.
General interest	Involvement	Social skills.
		Speed Independence.
	Effectiveness	Ability to further
	Efficiency	education and training.
		Analytical capability.
		Sense of renewal.

(c) Types of Ethics

Mainly there are four types of ethics

1. Meta-ethics
2. Normative ethics
3. Descriptive
4. Applied ethics
   - (a) Specific question
   - (b) Ethics in politics and economics
   - (c) Environmental ethics
   - (d) Ethics in the professions

(i) Ethics in health care

(ii) Ethics in psychology

(e) Legal ethics

1. Meta-Ethics: It is how one understands, know about and what we mean when we talk about what is right and what is wrong. It is the personal judgments of the person on situation/event whether it is right or wrong. It is only expressing our emotional feelings about these things. When we talk about right or wrong we are talking about the matters of facts.

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2. Normative Ethics: It was the study of what actions right and wrong. These theories offered an overarching moral, principle one could appeal to in resolving difficult moral decisions. It is an intense linguistic focus in analytic philosophy and by the popularity of logical positivism.

3. Virtue Ethics: It describes the character of moral agent as a driving force for ethical behavior. According to Socrales, A self-aware person will act completely within his capabilities to his pinnacle, while an ignorant person will flounder and encounter difficulty. He also comments that a person must become aware of every fact relevant to his existence, if he wishes to attain self-knowledge. He posited that people will naturally do what is good; if they knew what is right evil or bad actions are the result of ignorance. He correlated knowledge with virtue.

4. Applied ethics: It is a discipline of philosophy that attempts to apply ethical theory to real life situation. The discipline has many specialized fields, such as engineering ethics, business ethics, social ethics, spiritual ethics and public services ethics. Applied ethics is determining the policy as well as decisions on the basis of right or wrong facts.

5. Descriptive ethics: Descriptive ethics is the value free approach to ethics, which defines it as social science rather than humanity. It examines ethics not from a top down perspective but rather observation of actual choices made by moral agents in practice.

(d) Merits and Demerits of Ethics

Ethics are a key component in many fields, including medical, business and many others. Ethics engender trust on the part of consumer, and practice through simulation can give employees the skills they need to work honestly and in the best interest of the public and their co-workers. Some merits of ethics are as follows:

- Ethical practices protect the public from exploitation. The companies engage in the activities that could cause physical or mental harm to people.
- It creates awareness in the public, organizations, associations and government regarding their moral duties and responsibility.
- Ethical practices can reduce the chance of conflict between the labour and administration.
- It reduces the environmental damage.
- It increases the faith of the external affairs i.e. suppliers, marketers, bankers and even customers, which are directly or indirectly related to organization.

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- Strict enforceability of ethics by the government in different streams reduces crime, fraud, assault in the society.
- It motivates the employees taking initiative in solving problems, taking creative decisions, increasing rate of innovation and finally job satisfaction.
- Person would be able to do justification of their actions.

(i) Demerits of ethics:

- Unethical activities harm to the organization, society, and public physically, mentally and environmentally.
- It increases evil activities e.g. corruption, fraud, crime, economic loss to the nation.
- There will be conflict of interest between serving ones, co-workers and friends and protecting the public is very challenging task. One must weigh the possible damage in working relationship and career in a given situation. The work will be burdened by the thought of making accusations against an employer.

(ii) Causes of unethical behavior:

Unethical behavior is applied individually or in group.

Generally, individual is doing unethical activities, when there were complexities of strategic issues, which persuade most of person to obscure ethics. Sometime shortage of resources, power and position insisted the person to adjust himself in the situation/ competition applying unethical means. Mainly most of the individuals want more success in less span of time by applying unethical means.

In the organization there was lake of group thinking for making policies and plans. Despite the entire precautions one can't satisfy everybody and unsatisfied group create problems or sometimes follow unethical means to get benefit in short span of time. Usually all the principles or plans are not implemented completely, because of change in situations or ideologues plans. That also persuades the policymakers to follow the alternative path to earn more and more profit, ethically or unethically.

Building an Ethical Climate Built

How can the strategic leaders of an organization build an ethical climate? Literature on ethics suggests a number of steps that foster corporate ethics.

- First are the actions of the strategic leadership and the way they deal with ethical issues. The pattern of top leaders' behavior determines organizational values.

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- A second step is to make explicit ethics policies. Ethical codes are one common example.
- The next step is to increase awareness of how to apply those ethical codes. Training on how to deal with situations with an ethical dimension, and how to anticipate situations that involve ethical choices, can go a long way toward ethical institutional practices.
- Another step to increase the salience of ethics is to expand the information system to focus on areas where ethics may come into play. Knowing what actually is going on in the organization is essential to understanding the ethical principles which govern behavior.
- The information system should also support ethical behavior, and allow the strategic leader to know when or where there are potential ethical breaches so that corrective action can be taken. The real danger is that when unethical behavior is unnoticed, or not punished, members will assume it is condoned by the organization's leadership.

(e) Conclusion

Recommendations and Suggestions:

It was explored through this paper the ethical code of conduct is beneficial in the business practices, HR procedures, public services, educational system and in the society, then it is no longer a matter of choice for the Indian companies. It should be enforced by the government not only in public departments but also in all streams of society. These rules subsequently been constituted in the legislature. Establishing moral principles means determining the core values which should guide the organization.

Organizational transformation must begin with a personal commitment within each individual to pursue moral excellence.

- An ethical code of conduct, adherence to accountability principles and appropriate training can make a difference in the ethical dilemmas of public officials, particularly with regard to effective and efficient service delivery.
- An ethical code of conduct is necessary to guide the public officials in public service rendering to the community as well as to safeguard against unfair demands by the community.
- This conduct leads to the promotion of positive image of the public services.
- There should be strict ethical norms built by all the departments weather private, public, social service and emphasis on implementation by each department and make them in practice.

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- Ethical practices helps in building transparency, responsibility, quality, awareness, legibility, clarity, simplicity, adaptability, listening ability, involvement speed effectiveness and efficiency in the organization. This will improvise production standard.
- It helps in shoring up the labour problems, peace in society, reduction in evil activities etc.
- In the long run ethical practices help in building leadership skills, independence in the employees that will be helpful in creating new ideas and innovations in the company.
- Encouraging leaders to pursue their own moral development is critical at higher levels because strategic leaders set the moral climate for the organization.
- "Creating a culture based on moral excellence requires a commitment among managers to embody and develop two qualities in their leadership: virtue and wisdom." However, creating an organization characterized by moral excellence is a lengthy process. It involves changing organizational culture.

From the above recommendation it was analyzed that, Openness with regard to decision making, participation and a public opinion is necessary. This can adjust attitudes and actions and communication across racial, cultural, language, and geographical boundaries. Normative communication between the political parties and the government within each of their own electorates is of prime importance. A code of conduct goes a long way in providing a suitable climate in which an ethical culture can thrive and promote a professional ethos among public officials at all levels. However, the code of conduct only becomes meaningful if there are measures to enforce it in order to provide for sanctions as well as disciplinary activities.

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Chapter-45

The Doctrine of Purusarhas or Cardinal Valyes : An Analytical Study

—Y.V. SATYANARAYANA

Dr. S.R Tater, former Vice- chancellor, is well known educationist and social worker. I met him in International Conference some time back in Visakhapatnam and became his admirer. His life is a journey of a village boy to a universally recognized personality. His work is acclaimed in academic circle. He is a best example of follower of four purusarthas- Dharma, Artha, Kama and Moksha. These are cardinal values are part and parcel of Dr. Tater's life. What he is today due to his hard work and dedication.

The doctrine of *purusarthas or* cardinal values constitutes the basis of value system of the ancient Indian (Hindu) society. The ethical thinkers of ancient India framed the moral principles and laws of human life in such a way that all the energies of the individual are directed towards elevating his life to the higher levels of ethical and spiritual planes. They regarded that ethical life is not only a necessary condition for social living but also an indispensible means to attain spiritual freedom.

The ancient Hindu thinkers envisaged human life as a combination of physical, psychological, and spiritual aspects, and the quality of life of an individual requires a balance between these three aspects. Since man is an embodiment of complex desires and aspirations, human actions are always directed towards satisfaction of those desires. Therefore, every individual is required to pursue *Purusarthas* to make his life virtuous and meaningful.

According to Hinduism, man is by nature a spiritual being with a capacity to realize his spirituality. Man becomes completely human only when his sensibility to spirit is

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awakened. The moral laws guide people to attain self-realization, but each individual should make his own effort for achieving it. The worldly life and its activities are no barriers for attaining self-realization; rather they form the necessary training ground to attain it.

Purusardhas or Cardinal Values

The doctrine of *purusarthas* is prominently found in almost all the important scriptures of Hinduism and it explains the value system of ancient Indian society. The ancient Indian thinkers recognized four *Purusarthas – dharma (the* ethical*), artha* (the economic*), kama* (the instinctive and the emotional*),* and *moksha* (the spiritual). The first three *Purusarthas* are concerned with the practical aspects of human life, and the fourth one is relevant to the spiritual life. Thus, the four *Purusarthas* taken together could satisfy both the worldly and spiritual aspirations of an individual.

Dharma or Righteousness

The entire discipline of Hindu ethics is built upon the concept of *dharma.* It denotes a mode of life or a code of conduct, and regulates the activities of individuals as members of a social system. Just as the physical laws of nature govern the physical world, so also *dharma* controls and regulates the moral order of the world. *Dharma* prescribes or proscribes what people ought to do and what ought not to do to lead a righteous life. Thus, the purpose and goal of *dharma* is to bring gradual development of the individual, and assist him to attain self-realization. P.V.Kane observes:

"Dharma is not a creed or religion, but a mode of life or a code of conduct, which regulates a man's work and activities as a member of society and as an individual, and was intended to bring about the gradual development of a man and to enable him to reach what was deemed to be the goal of human existences."[1]

Artha or Wealth

The term *"artha"* refers to the worldly prosperity of wealth and power. Wealth constitutes not only the means of sustaining human life but also it is the primary source of various affairs of worldly life such as – pleasures, joy, courage, wrath, learning, religious acts, and a sense of dignity etc.

The Hindu thinkers gave appropriate importance to the worldly life and enjoyment of its desirable and good things. *Artha* stands for the acquisition of natural wealth in all its

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forms. Vatsyayana explains it as the acquisition of knowledge, land, gold, cattle, food, utensils, friends, wealth, and various artistic accomplishments in order to lead a comfortable and happy life.[2] Many thinkers believed that performance of virtuous duties and enjoyment of life become impossible in the absence of wealth. *Artha* helps to sustain and enrich both material and moral life of the individual. It serves as a means for attaining spiritual liberation. Unless the individual satisfies the basic requirements of worldly life, it is not possible for him or her to pass on to the final stage of life, that is, *moksha* or self-realization. In the Santiparva of Mahabharata, Arjuna who is well versed in the science of profit explains the importance of wealth in the practical life of a person. He states:

He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. A person who hath no wealth desires to achieve a particular purpose he meets with failure. Wealth brings about accessions of wealth, like elephants capturing wild elephants... He that is without wealth has neither this world, nor the next."[3]

In a dialogue between Maitreyi and Yajnavalkya in the Brhadaranyak Upanishad, Maitreyi asked her sage husband Yajnavalkya: Sir, if this whole earth filled with wealth were mine, would I be immortal thereby? Then, Yajnavalkya replied in the negative: "As the life of the rich, even so would your life be. Of immortality, however, there is no hope through wealth."[4] It implies that unlimited accumulation of wealth cannot help an individual to attain the ultimate goal of life, that is, self-realization. Therefore, *artha* must be pursued in a righteous way and should be used judiciously to one's own welfare as well as to the welfare of the whole world.

Dharma, as a regulative principle, controls the individual when he is pursuing *artha*. As long as *artha* is guided by *dharma* it is a blessing, but *artha* without *dharma* is a bane. Since Hindu ethical thinkers insist on righteous means for attaining noble ends, *artha* becomes a value only when it is regulated by *dharma* or pursued in a righteous way. Acquisition of *artha* devoid of *dharma* is bound to degenerate the individual and weakens the social fabric.

Kama or Desire

Kama is an important objective of human life. It refers to the satisfaction of the instinctive, emotional, and aesthetic aspects of individual life. *Kama*, as a value, advocates neither suppression nor annihilation of sensual pleasures, which is neither possible nor

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desirable, but sublimation of them.[5] Unnatural suppression of sensual pleasures result in psychic aberrations.

Kama, indeed, takes various forms. It includes sensuous enjoyments found in art, music, literature, and in sexual activity. Mahabharata asserts that *kama* is the basic human instinct, and it must be satisfied at proper time and place. Sex is considered as one of the central drives that agitate human being. *Kama* refers to the physical attraction between man and women. Hindu thinkers recognized the value of bodily and mental pleasures for the healthy development of individual personality. Rightful satisfaction of desires within proper limits ensures bodily and mental health of the individual.

Everything in the world is pervaded by the principle of desire. There is no man in this world that is completely devoid of desire. Without desire the diverse kinds of action that are seen in the world cannot be possible. One without desire never wishes for wealth or virtue or pleasurable things of the world. In the Santiparva of Mahabharata, Bhimasena observes:

"It is under the influence of desire that the very *Rishis* devote themselves to penances subsisting upon fruits, of living upon roots or air only."[6]

Kama deprived of *dharma* is a mere lust and it gives rise to various kinds of vices. It not only degrades one's character but also disturbs the social and moral order of the society. Valmiki, the author of the epic Ramayana, asserts:

"*kama* is an irresistible force. A person highly indulgent in *kama* fails to understand what is good, what is proper time and proper place for any action."[7]

The desires in the physical and psychic spheres have to be satisfied to achieve spiritual fulfillment. *Kama* has to be pursued always in harmony with *dharma* and *artha*. A proper and rightful pursuit of *kama* only enables the individual to attain the final goal of life. *Kama*, like *artha*, is only a means to attain *moksha*. Thus, it is *artha* which helps *kama* to be materialized, it is *dharma* which regulates it, and it is *moksha* which provides final justification to *kama*.

Moksha or Self-realization

Moksha, according to Hindu thinkers, is the ultimate goal of human life. The other three *Purusarthas* — *dharma*, *artha*, and *kama* — serve as means for the attainment of the supreme end, that is, self-realization. *Moksha* signifies the state of supreme perfection, harmony, and bliss. The state of *moksha* is trans-empirical, but not mystical. It is a state of realizing one's own nature or knowing one's own self. It is a stage where all aspirations

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of an individual find their fulfillment. It denotes the freedom from all sorts of bondages and suffering.

Moksha is the terminal point of man's life journey, and it marks the fulfillment of all desires and strivings of life. *Moksha* is possible only when there is proper management of human conduct and activities of life. *Moksha* is considered as the highest value of life. It cannot be attained at once. It is an object to be pursued stage by stage. All social institutions are just means to enable the individual to realize the supreme value, *moksha.*

Moksha is not a state of attainment, but it is the realization of one's self and its identity with the Universal Self, that is, *Brahman*. By knowing *Brahman,* one becomes *Brahman.* Thus, *moksha* is the highest state of "being" and highest goal of "becoming". The liberated man identifies himself with the whole of cosmos. He sees the 'one' in everything and everything in the 'one'. He is beyond the dualities of pain and pleasure, right and wrong. He is the master of his own conduct. Having seen him, having heard about him, and having remembered him, all creatures feel delighted. He is the ideal or perfect man who works for the welfare of whole creation. Thus, Mahabharata asserts:

"When a person himself feels no fear and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of Brahma... When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma."[8]

Critical Analysis

Ethical ideas or moral principles should reflect the conduct of people in their day-to-day social life. Abstract moral principles devoid of practical utility can only be logical abstractions and fail to influence the course of human conduct. The goodness or badness of a society depends on the conduct of men and women of that society.

Hindu ethics is practical in the sense that it does not merely confine itself to the intellectual theories about moral principles and standards, but it insists on every individual to lead a righteous and meaningful life. An average individual cannot be truthful, honest, and unselfish under a degraded social structure. Hence Hindu ethics emphasizes the need for developing a congenial social structure for the moral growth of individuals.

Man is essentially a social being, and society is a necessary means for the full and proper development of his personality. Society provides an appropriate environment for the intellectual, ethical, and spiritual growth of the individual. A noble and healthy

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social structure cannot flourish among corrupt and degraded people. S. Radhakrishnan observes:

"The sound development of the individual is the best condition for the growth of the society, and a healthy condition of society is the best condition for the growth of the individual."[9]

Man's supreme end is *moksha* or spiritual freedom, and it cannot be possible at once. It is to be realized through a process of perfecting one's own life by the pursuit of *dharma*, *artha* and *kama* in a harmonious way. An individual who is economically starved and emotionally strained cannot realize the ultimate goal of his life. Therefore, satisfaction of physical needs and psychological pleasures is a necessary condition to the spiritual growth of the individual.

Human life is like a staircase with steps leading to a goal, and no individual can rest satisfied until he reaches the top. The approach to spiritual freedom is not sudden or immediate. It has to be reached through a progressive training, and a gradual uplifting of moral and spiritual qualities of the individual. Life is a process through different stages. One cannot make an attempt to the higher goals of life until he completes training at the lower stages. One must learn the social and spiritual lessons of earlier stages of life before one can pass on to the final stage, that is, *moksha.*

In the scheme of *Purusarthas* or cardinal values, each value is accorded its proper place. *Dharma* does not negate life but urges one to lead a righteous life. If *dharma* is pursued in its true spirit, it protects a person from all difficulties and hardships in life. It is said in the Hindu scriptures: "Whoever protects *dharma*, he is in turn protected by it *(dharmo rakshati rakshitah). Dharma* ensures the realization of material progress, psychological pleasures, and spiritual freedom. Therefore, *artha* and *kama* are to be pursued in conformity with *dharma* to attain *moksha.*

Hinduism does not demand withdrawal from life into mountaintops or gloomy caves as an essential condition for spiritual life. The way to a higher life is normally through the worldly life. To withdraw the noblest elements of humanity from the married life to monk-hood is biologically and socially unhealthy. The stage of the householder is the mainstay of social life.

Hindu thinkers never glorified poverty. Poverty is for recluses, but not to the house holders. A poor man is looked down upon as a sinner and a degraded individual. Poverty is regarded as a state of sinfulness, a sign of wretchedness, a treasure of fears, and a kind of hell. All kinds of meritorious acts and pleasures flow from the possession of wealth.

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It increases one's merit and promotes virtue. By possession of wealth one can enhance his power, prestige, learning, scholarship, friends, and relations. No kith or kin can do for one what wealth can do. An individual who has no wealth has neither this world nor the next, for both virtue and the objects of desire cannot be won without wealth.

However, the Hindu thinkers discouraged senseless accumulation of wealth because it is the root cause of pride, fear, greed, and anxiety in men. Men undergo infinite miseries in the acquisition and retention of wealth. The thirst of wealth can never be satisfied. Just as the horns of a cow grow with the growth of the cow itself, so also the thirst for wealth increases with increasing acquisitions of wealth. Unlimited accumulation of wealth may result in greed or avarice, and the individual becomes a slave to it. *Artha* must not be pursued as an end in itself, but as a means to attain other ends of life. Hence, every man must earn *artha* through the path of *dharma* or righteousness.

A man of wealth becomes very powerful and acquires many things in this world. There is nothing superior to wealth because people worship a man possessed of wealth. The poor man can neither have happiness, nor fulfillment of his wishes. The pleasures of life, devoid of *artha,* are like the wishful thinking of a poor man. The person without wealth is more dead than alive. Hence Kautilya rightly observes: "*Artha* is the chief among the three goals of life as the other two *dharma* and *kama* depend upon wealth for their realization."[10] The performance of *dana* or donation, *vratas* or religious practices, *yajnas* or sacrifices which are the means to heaven is possible only with the help of wealth. Hence *artha* is said to be the source of *moksha.* The enjoyment of worldly pleasures also depends on wealth, and thus, *artha* is the source of *kama.*

The Hindu scriptures advice every individual should be careful in earning and spending wealth. A man who is free from greed and lust only can earn wealth by righteous means and spend it in a useful way, that is, by donating it to the needy. According to Manu, there are seven virtuous sources for accumulation of wealth.[11] They are -- inheritance, profit, sales, conquest, lending at interest, investment in trade and agriculture,and taking gifts from the worthy. In the Santi Parva of Mahabharata, there was a reference to the Sage Brihaspati, who has spoken of four righteous means for the acquisition of wealth: They are -- inheritance, sudden acquisition due to luck or the favour of gods, acquisition by labour, and acquisition through the aid or kindness of friends.[12]

The practice of charity is a great virtue, but its exercise is very difficult. People very often fail to discriminate between deserving and undeserving, refrain from giving gifts to the deserving and give to the underserving.[13] To hide wealth without spending it, either

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for one's own comforts and requirements or donating to the needy, is said to be the evil wealth. A man who does not spend or donate to the needy is sure to lose all his wealth.

Wealth and enjoyment are not opposed to righteousness and perfection. If pursued for their own sake, they are not right, but if adopted as a means to spiritual freedom and social good, they are praiseworthy objectives. Thus, Hindu ethical thinkers made an attempt to harmonize the activities of practical life of an individual with the supreme spiritual advancement.

The nature of man is largely controlled by the nature of his desires. Actions are born out of desires. Lack of desire will lead man to inaction, and human life comes to a stop if there are no desires in man. *Kama* includes all kinds of desires and it is the central force that is responsible for propelling man into action.

Hindu thinkers never preached the negation of sex, because sex is the only means to the propagation of progeny. The sexual union between man and woman is not an end in itself, but it is a means to procreate offspring. The Upanishads advice: "Do not cut the thread of offspring for the survival of human race." The sex union without children, however beautiful and sacred, would remain incomplete.

If one becomes the slave of passions, then it leads to serious consequences. Manu points out to ten evils. They are -- hunting, gambling, sleeping by day, gossip, excess with women, drunkenness, inordinate love for singing, dancing, music, and useless travelling.[14] In the Sabhaparva of Mahabharata, it is said that there are four vices which make a man lose his rational thinking. They are -- hunting, addiction to drink, love of gambling and too much love for the company of women.[15]

Any sort of pleasure must be grounded in *dharma,* for a pleasure without moral justification would be beastly. *Kama* devoid of *dharma* leads a person to his or her own destruction. For example, in the epic Ramayana, we can see four characters, namely, Dasaratha, Surpanakha, Vali, and Ravana who brought their own destruction under the influence of excessive sexual passion. *(kama* in violation of *dharma*). In the Mahabharata, we can see how Yudhishthira brought his own destruction under the influence of excessive passion for gambling. He not only lost his wealth and kingdom but also his wife and brothers in the game of dice.

Most of the evils of contemporary Indian society and elsewhere are the direct result of ignoring or neglecting the traditional value system, or loosening hold of moral values and ethical ideals. Unethical and immoral pursuit of *artha* (wealth*)* and *kama* (sensual pleasures) became order of the day, and it is the root cause of all evil practices in almost

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all the societies. It is a matter of shame to every Indian citizen to know that India is one of the worst corrupted countries of the world. Unless the people of India follow the advice of our traditional ethical thinkers in the pursuit of *artha* and *kama,* the future of Indian society will be in danger.

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Chapter-46

Professional Ethics and Morality

—DESH RAJ SIRSWAL

"We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

—Omar Bradley (Major General of the Army, USAFR)

Dr. S.R Tater, former Vice- chancellor, is well known educationist, philosopher and social worker. I met him in International Conference some time back and became his admirer. His life is based on ethics and morality of high order. The cardinal values of honesty and pristine purity are part and parcel of Dr. Tater's life. What he is today due to his hard work, honesty, punctuality and dedication. He is a man of word and action. His creativity always got admiration.

Modern educational thoughts have made a powerful impact on civilized persons. The learner is a partner in the process of learning in our age. He is a disciple and is going to be a consumer as well as customer. There is a shift from education as a means of welfare and awareness to commercialization of education. In this background, Professional Ethics is partly comprised of what a professional should or should not do in the work -place. It also encompasses a much greater part of the professional's life. If a professional is to have ethics then that person needs to adopt that conduct in all of his dealings. Another aspect of this is the enhancement of the profession and the industry within which the professional works. It concerns a professional's conduct and behaviour while carrying out their professional work that is work for the good of the community and mankind. In this paper it is an attempt to draw out a relation between Professional Ethics and Morality.

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The Definition of Morality

The term "morality" can be used either (1) descriptively to refer to a code of conduct put forward by a society or, (a) some other group, such as a religion, or (b) accepted by an individual for his/her own behavior, (2) normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational persons. In other words, "morality" is used to refer to a code of conduct put forward by any actual group, including a society, whether or not it is distinguished from etiquette, law and religion, then it is being used in a descriptive sense and it refers to important attitudes of individuals. "In universal normative sense, it need not have either of the two features that are essential to moralities referred to by the original descriptive sense: that it be a code of conduct that is put forward by a society and that it be accepted as a guide to behaviour by the members of that society. Indeed, it is possible that "morality" in the normative sense has never been put forward by any particular society, by a group at all, or even by any individual who regards it as over ridge."[1]

The following definition of morality incorporates all of the essential features of morality as a guide to behaviour that all rational persons would put forward for governing the behaviour of all moral agents. "Morality is an informal public system applying to all rational persons, governing behavior that affects others, and has the lessening of evil or harm as its goal."[2] This definition allows meaningful the commonly asked question, "Why should I be moral?" It is also compatible with the commonly held view that it is not always irrational to be immoral, however it guarantees that it is never irrational to be moral. This definition also explains why we want others to act morally and why others want us to act morally. It thus does what definitions of referring terms are supposed to do: it clarifies this term's relationship to other terms with which it is related, and helps to explain why we use the word in the way that we do.

When we come to our education system we can see that our education losts its moral punch. Permeating our educational system is the belief that we must not teach moral values which delineate right and wrong. Chuck Miller writes that "A 1986 poll of educators listed rape, robbery, assault, burglary, arson, bombings, murder, suicide, absenteeism, vandalism, drug abuse, alcohol abuse, gang warfare, pregnancy, abortion and venereal disease."[3] There are three types of moral theories in normative ethics. First, the utilitarian theory suggests that plans and actions should be evaluated by their consequences. The underlying idea is that plans or actions should produce the greatest good for the greatest number of people. Second, the theory based on rights. Examples are the rights to freedom of conscience, free-speech and due process. A number of those rights can be found in the various constitutions of different countries of the world. Third,

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the theory of justice demands that decision makers be guided by fairness and equality, as well as impartiality.[4]

Ethics in Different Professions

All persons, whether in business, government, educational institutes, or any other professions are concerned with ethics. *Encyclopedia of Social Sciences* defines ethics as "the organization or criticism of conduct in terms of notions like, good, right or welfare... Ethics is the secular and critical manner of taking account of the rationalizing process in human conduct. Its temper is non-mystical, and its orientation is social rather than theological."[5]

In the same sense personal ethics has been referred to as, "the rules by which an individual lives his or her personal life."[6] In the Business profession, managers are facing many situations that require ethical judgment, but they are not easy to answer. These have a responsibility to create an organizational environment that fosters ethical decision making by institutionalizing ethics. It means that applying and integrating ethical concepts into daily action. Theodore Parcel and James Weber suggest that this can be accomplished in three ways:

1) by establishing appropriate company policy or a code of ethics.
2) by using a formally appointed ethics committee.
3) by teaching ethics in management development programmes.[7]

The most common way to institutionalize ethics is to establish a code of ethics; much less common is the use of ethics board committees.

Difference between Professional Ethics and Morality

Morals or moral values are generally associated with personal view of values, which reflect beliefs relating to sex, drinking, gambling, etc. They can reflect the influence of religion, culture, family and friends. Ethics is concerned with how a moral person *should* behave. Ethical values are beliefs concerning what is morally right and proper as opposed to what is simply correct or effective. i.e. an individual may personally believe that drinking is immoral. However, drinking is not, in and of itself, unethical. Further, it is unethical to impose your personal moral values on another.

Ethical values transcend cultural, religious, or ethnic differences. Ethical values embrace a more universal worldview. The Josephson Institute of Ethics recommends six core ethical values to abide by: Trustworthiness, Respect, Responsibility, Fairness, Caring and Citizenship. Whether the circumstance is business or life, ethical values

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should be ground-rules for behaviour. When we live by these values we are demonstrating that we are worthy of trust.[8] In this regard, we can define ethics basically in normative framework.

Code of Professional Ethics

A Code is a statement of policies, principles or rules that guide behaviour. Certainly, codes of ethics do not apply only to business enterprises, but they should guide the behaviour of persons in all organizations and in every life, so that we named it "Professional Ethics". The major international codes include the Nuremberg Code (1946); the World Health Organization's Definition of Health 91946); the Declaration of Tokyo Co torture, detention and imprisonment (1975); and the World Health Organization's Proposed International Guidelines for Biomedical Research involving human Subjects.[9] In the present time, every profession has its own codes, to practise by their professionals. For example, *The Psychological Society of Ireland* consists of four overall ethical principles, in their code, which subsumes a large number of specific ethical standards. I have quoted it whole and these are given below:

Principle 1: Respect for the rights and dignity of the person

"This principle requires of psychologists that they treat their clients as persons of intrinsic worth with a right to determine their own priorities, that they respect clients' dignity and give due regard to their moral and cultural values. Psychologists shall take care not to intrude inappropriately on clients' privacy.

They shall treat as confidential all information (including oral, verbal, written and electronic) obtained in the course of their work, except where the law requires disclosure. As far as possible, they shall ensure that clients understand and consent to whatever professional action they propose.

Principle 2: Competence

Psychologists must constantly maintain and update their professional skills and ethical awareness. They shall recognize that psychological knowledge and their own expertise and capacity for work are limited, and take care not to exceed the limits.

Principle 3: Responsibility

In their professional and scientific activities, psychologists are required to act in a trustworthy, reputable and accountable manner towards clients and the community. They shall avoid doing harm to clients and research participants, and act to prevent harm caused by others. They shall co-operate with colleagues and other professionals to ensure the best service to clients, and act positively to resolve ethical dilemmas. They

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shall ensure that those whom they supervise act ethically. In research with animals, they shall take care to treat the animals humanely.

Principle 4: Integrity

Psychologists are obliged to be honest and accurate about their qualifications, the effectiveness of the services which they offer, and their research findings. They shall take steps to manage personal stress and maintain their own mental health. They shall treat others in a fair, open and straightforward manner, honour professional commitments, and act to clarify any confusion about their role or responsibilities.

Where possible, they shall avoid the use of deception with research participants. They shall not use the professional relationship to exploit clients, sexually or otherwise, and they shall deal actively with conflicts of interest. They shall take action against harmful or unethical behaviour in colleagues or members of other professions."[10]

In the view of the Society thinks that psychologists develop and apply knowledge about human cognition and behaviour. They accept that codes of ethics are necessary to protect the interests of clients and prevent misuse of psychological knowledge. In joining the Society, members agree to comply with the Code's provision.[11] In the same manner ethical code is a need of the present time for every profession, so that we can create a just and healthy society for our fellow beings. Computer Societies around the world such as the IEEE and national bodies in Australia, Singapore, the UK and other countries have on their websites professional codes of ethics to consider and adopt in the way professionals conduct themselves in and out of the work place. Ethical codes provide for the most part only ethical conclusions, principles, or injunctions, not the careful and difficult ethical reasoning and multidisciplinary collaboration which will be required in applying those principles to specific ethical dilemmas in a variety of circumstances.

A person takes decision and acts mostly on the basis of his intuitive moral sense. This intuitive moral judgment in turn, is derived from the world-view he entertains. Finally it is the life-view a person adopts that determines the course of action he judges to be moral. Patnaik says, "So all those debates that now cluster around the issues like environmental ethics, biomedical ethics, business ethics, the problem of equality, the question of cruelty to animals, etc. finally depend on the life –view provided by such systems of thought as Utilitarianism, Paternalism, Egotism, etc."[12] Personal ethics, morality, and integrity will strongly influence a person's professional ethical conduct. Integrity means wholeness or completeness—continuity of life in all its actions. We must not delude ourselves or the people we lead by thinking that we can practice conduct.

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This paper may conclude with some ancient sayings which reflect the previous discussion of Professional Ethics and Morality in the present time: *"When one sees all beings in his own self and his own Self in all beings, one loses all fear."* *"When one sees this great Unity and the self has become all beings, no sorrow can afflict him."*[13]

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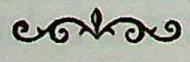

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Chapter-47

Need of Ethics in Public Life

–POONAMA VERMA

Dr. S.R Tater, is well known educationist, philosopher and social worker. His life is based on ethics and morality of high order. The cardinal values of honesty and pristine purity are part and parcel of Dr. Tater's life. What he achieved in his life today is due to his, honesty, punctuality, hard work and dedication. His creativity always got admiration. His principled life is based on simplicity and ancient wisdom. I became his admirer and fan due to his ethical values.

Introduction

We all are rational beings, and so live a moral life. We have implicit faith in morality, and believe in right and wrong, good and evil, virtue and vice. We imbibe these notions from the social environment, but do not reflect upon the nature of right and wrong and their validity. We assume their validity and act upon them. Ethics convert this moral faith into a rational insight. It is the science of reflective morality. It investigates the nature and validity of rightness and wrongness of human conduct with reference to the ideal of the Highest Good. We cannot live if we do not believe that life is worth living. But why it is the worth living is the problem of Ethics.

Meaning of Ethics

In Oxford dictionary of philosophy: ethics (Greek, ethos, Character) is the study of the concepts involved in practical reasoning: good, right, duty, obligation, virtue, freedom, rationality, choice. The word *'Ethics'* is derived from the Greek adjective *'ethica'*

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which comes from the substantive 'ethos'. 'Ethos' means customs, usages or habits. Ethics is also called 'Moral Philosophy'. The word 'moral' is derived from the Latin substantive 'mores' which also means customs or habits. Customs are not merely habitual ways of acting. They are ways approved by the group. This 'Ethics' means the science of customs or habits of men. It evaluates the habits, voluntary actions, and characters of persons, and investigates their rightness and wrongness, virtuousness and viciousness. Ethics deals with human conduct together with the inner volitions and their motives. But, why we study Ethics? Three reasons for study moral philosophy.[1] First, moral philosophy can deepen our reflection on the ultimate question of life. This is of value in itself, regardless of its practical benefits. If you haven't wrestled with some of life's deeper questions, they you are not well-educated person. Second, moral philosophy can help us to think better about morality. As we make moral judgments, we implicitly assume an approach to morality, or perhaps a confused mixture of approaches. Our approach whether good or bad, whether defensible or not, gives us a perspective for thinking and acting. Moral philosophy can improve our perspective, and make it more reflective and better thought out. And it can improve our thinking about specific moral issues.

As we grow up, we are continually told what is good or bad, or what we ought or ought not to do. Our parents tell us this – as do our teachers, our friends, and the wider society. Eventually, we have to sort through these values and form our own beliefs. But how can we do this in the wisest and best way? That's the central issue of moral philosophy. A third goal of moral philosophy is to sharpen our general thinking process. When we do philosophy, we learn important intellectual skills. We learn to think rigorously about fundamental questions – to understand and evaluate conflicting points of view – to express ideas clearly and to reason in a careful way.

These skills are valuable in real life, and philosophy can help develop them like nothing else can. Man is inherently conscious of moral discrimination on the basis of good and bad; right and wrong. He carries as inner moral sense which compels him to judge things morally and distinguish between values and disvalues, and seek to realize the good and avoid the bad. Ethics is founded on this human sense of moral discrimination between good and bad. So the fundamental problem which Ethics faces is how to pass the moral judgments. There are three elements in every judgment,[2] (i) object, (ii) subject, and (iii) standard. But, the most fundamental problem of Ethics, viz., what is good, what is bad? We find that one person regards, one thing as good, but another regards the same thing as bad. It is possible that both have only incomplete

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knowledge of it and the difference of their moral judgments is due to it. But supposing they persist in their difference of judgment even when they have complete knowledge of the thing, the problem becomes fundamental. This is the problem of relativism in morality. Is relativity in moral judgment ultimate? Sophists think so. Shakespeare writes that 'there is nothing good or bad but thinking makes it so.[3] But if moral relativism is accepted as ultimate, then there is hardly any problem but the study of Ethics will also vanish by itself.

Ethics in Public Life

The real problem of morality arises from its social nature. If morality governs the social relations of man, what is good for one man, should also be good for another; what approved of in one society, must meet the approval of another. Ethics is therefore, in search of objective and universal grounds of moral judgment. In short, the basic problem of Ethics is what good life is. Given one day life, how should a person lead it in the best possible way?

The study of Ethics is a part of real education as it can train the students in thinking and deciding: that is good and what is bad. There is no doubt that Ethics can give only knowledge of moral standards and ideals of human life, and it is also true that people after the study of Ethics may fall into the same lapses as other people are prove to, but this does not in any way blot out the basic feature of the study of Ethics that it helps man to think for himself and from his own judgment as to what is good or bad, what is right or wrong. This concerns the basic aspect of human life. Without the development of our sense of good and bad, we miss true education.

When we talk of a lack of morality and ethics in public, this generally refers to the dishonesty in the economic affairs of those who are in various walks of public life. To put it simply, it is corruption, dishonesty, and terrorism, etc. These are of course, serious problems in present time. I am not talking about only India. These problems exist all over the world. And, mainly corruption is the most basic problem, which creates great chaos in the world. I would like to mention some example in this paper. During the 1990s, the prime minister of Thailand, Silpa Archa, had to vacate his office due to corruption. During the same decade, we witnessed at least two dozen union minister, governors, and chief minister from the provinces of India who had to resign due to corruption charger. India's lower house of Parliament, the Lok Sabha, has 545 elected lawmakers. As of may 2011, approximately 30 percent have criminal cases pending against them.[4] Furthermore, England had a number of cases in the media that exposed

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corruption in the public life, particularly among members of Parliament. As a result, a book was published in Britain under the title, "M.P.'s for Hire."[5] Consequently, a committee under the Chairmanship of Lord Nolan was appointed and its report and recommendations raised many controversial issues about morality and ethics in public life.

These all problems are related to a constant lack of morality and ethics in public life, it is not new; on the contrary, it is quite old. Money power and muscle power have totally destroyed public life. It is indeed a matter of serious concern. And, it is more serious in our country India. It is a challenge for the country. In India corruption is an issue of serious concern today.

Need of Ethics in Life

Ethics helps us to think about ourselves and the values we stand for. Ethics not only gives knowledge which is purely theoretical, but it is bound to influence the practical life also. Knowledge can not remain confined to cerebral activity, or intellectual understanding only, for that is superficial and false, true knowledge must move the springs of human action and break through new ground for human activity to flow out. In this respect, Socrates' saying is quite, appropriate viz., knowledge is virtue. What he means is this that one who knows what is good, is going to be good. To knows means to be. If a corrupt person knows that taking bribe is wrong, he cannot indulge in it, does not really know that it is bad. Ethics can show the way to the scientific activity and materialistic civilization.

Today man has lost sight of the true goals of human progress. He is making a wrong use of scientific knowledge and technological research to build up vast resources of power without developing a proper sense of moral responsibility to the true values of human life. As a result of this, man is fast heading towards a third World War which means a total extinction of civilization from the face of earth. This crisis before mankind is due to a confused perspective of values. With study of Ethics man can regain his lost balance in the sense of proper values which he should pursue.

Conclusion

By the study of Ethical principles we are able to understand the meaning of good life. As I have already told, it is a part of real education because it trains the students in thinking and deciding: what is good and what is bad. And without the development of

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our sense of good and bad, we miss true education. I have, also mentioned many examples of corruptions from all over the world. All problems are related to a constant lack of morality and ethics in public life. So, we can conclude Ethics as a guide of living. In Immanuel Kant's words; in law a man is guilty when he violates the rights of others. In ethics he is guilty if he only thinks of doing so.

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Chapter-48

Values of Vedanta for Management and Administration

—BIRESHWAR GANGULY

Professor S.R. Tater, former Vice- Chancellor is a educationist par excellent. He has been associated with number of institutions. He is doing selfless service to humanity. He established number of institutions and still he is on executive committee of number of organizations. Under his supervision number of students got Ph.D. He is well known scholar of Indian Philosophy. His contribution in Higher Education is remarkable. I am indeed a privileged persons to be associated with him for last few years.

Vedanta means the philosophy of highest knowledge. Vedanta offers the best ideal in the information age. The world has entered the third wave of civilization, after the second wave of industrial revolution. In this computer age of electronic revolution, management has attained a critical dimension. Management means management of organization. Organization may be of family, business or nation. Everywhere there is the problem of human relation. Human relation improves when we know our destination. Our destination is to be happy by making others happy. This possible only when we accept Vedantic philosophy.

Every religion has its four essential pillars, e.g. theology, mythology, ethics and rituals. Ethics offers the highest common factor and similarities are found in the ethical sector. Vedantic scriptures are of three types of **Prasthan.** The Upnishads are called the **Shruti Prasthan.** They offer the perennial philosophy of Vedanta. **Nyay Prasthan Brahmasutra** is a logical treatise. It reconciles all Upanishadic anomalies. **Smriti Prasthan Vedantic** ethics is propounded in **Bhagavad Gita.** It is also found in

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Mahabharat and **Manu Samhita**. The moral code of **Gita** is meant for divine players. It synthesizes social welfare with personel desires, integration of the secular with spiritual life. All there are found in the **niskam karma yogi's** life. **Karma** becomes **Yoga,** when to God offered. Karma becomes **nishkama,** if to self – interest social good is preferred.

Now worker can claim the full fruit of his labours. His work produces suplus value for others. Others are also part and parcel of the Divine. Work done mainly for social welfare is not thine. Thou art an actor in God's social drama. Worldly activities are also offerings to Rama'. The **Varnas** are based on qualities and aptitudes. They are not hereditary. They view is Gita's certitude. The Brahmin is a **Jnan Yogi** for intellectual pursuit. He can also indulge in spiritual pursuit. The Kshatriaya shall fight and rule on earth. The Vaishya shall produce wealth for home and hearth. The shudra shall offer labour in factory and farm, and shall not indulge in activies of social harm.

Business management covers all the above four. Capital and organization cannot function without labour. For successful business all three must be efficient. And all three must be honest and proficient. Capital should be supplied through honest savings. Labour should be offered through honest strivings. Manger is an administrator in a business firm. He is a Kshatriya; his aim is the social concern. He may have high intelligence quotient, but he will not succeed without high emotional quotient. High emotional quotient shall be supplied by Vedanta. Vedantic ethics is the practical aspects of Vedanta. By adopting the **Karma Yoga** of Gita's Sacrament, wealth and prosperity shall be assured to management.

Public administration today has dropped the values of life. There is all – round selfishness, corruption and strife. To make administration conform to norms of social welfare, it is necessary to imbibe the values of Vedanta to inspire. Without Vedantic ethics of divinized social service, corrupt administration will lead the nation to precipice. Practical Vedantic ethics is found in principles of **Rajdharma,** as mentioned in **Manu Smriti** and **Mahabharat Shanti Parva**. The ideal code of conduct as enunciated for rulers, should be adopted by modern administrators and ministers. For achieving this goal the ideals of life need re – orientation, for which **Bhagavad Gita** gives the best practical presentation.

Vedtantic Ethics and Economic Development

There are four ideals of Hindu life, viz, **dharma** (morality), **artha** (economic activity), **Kama** (sexual life) and **moksha** (liberation from desire). **Kautliya,** in his Arthashastra, admitted only first three for social and political action, for the last is relevant only for a few highly evolved individuals. However, he emphasized the role of

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dharma (righteous conduct) even for economic, political and biological activities, in order that a civilized civil society may function.

Vedantic ethics from the days of the Vedas to the period of **Mahabharata** war was affirmative and not escapist. Escapism crept in later on through the influence of Buddhism and **Mayavadi Vedanta** of Shankaracharya.

The following eight formulae of Vedantic scriptures capture the essential elements of Hindu code of conduct, based on the perennial philosophy of Vedanta:-

1. Everything, animate or inanimate in this universe is the habitation of God. One should enjoy life in a spirit of renunciation and sacrifice and should not covet the possession of others.

(Ishopanishad, 1/1)

2. Perform only such pure duties, which are beneficial to others. Abhor such acts which are detrimental to the society. We should follow the precepts of morality.

(Taittriya Upnishad, 1/11/12)

3. God utters through the sound of thunder cloud, (Da, Da, Da,..... control your senses, give away your surplus possession in charity and have compassion for others).

(Brihadaranyak Upanishad, 5/2/3)

4. Ten qualities of a religious man are:- (a) Patience (b) forgiveness, (c) non – stealing, (d) non – covetousness (e) purity of body and mind, (f) control over the senses (g) wisdom, (h) learning, (i) truthfulness, (j) control of anger.

(Manusmritri, 6/92)

5. The perenniai duty of the righteous man is to behave with others in a non – violent way in action, speech and thought, as well as to have mercy and charity.

(Mahabharata, Vanaparva, 296/34)

6. Devoted each to his own social duty, man can attain the highest perfection. From whom is the evolution of all beings, by whom all the universe is pervaded, worshipping. Him (God or Bharman) with his own moral duty, man can attain liberation (perfection).

(Bhagavad Gita, XVIII/45 – 46)

7. Thy right is to work only; but never to the fruits thereof, Be thou not the producer of the fruits of (thy) action; neither let thy attachment be towards in action.

(Bhagavad Gita, 11/47)

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8. Whatever thou doest, whatever thou oatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest. O, son of Kunti,do that as an offering unto Me.

(Bhagvad Gita, IX/27)

We see from the brief discussion of Hindu ethics above, that the derogatory Marxian epithet of 'religion as an oplate of life' does not apply to the vibrant, dynamic religion of the Hindus.

Christian Ethics and Economic Development

The maximum analogy of oplum for religion may be applicable to the Roman Catholic code of conduct, which is escapist and other – worldly in nature, but not to the Protestantism of Martin Luther, which was the corner – stone of the ideology of reformation, renaissance as well as the Industrial revolution. The rise of capitalism was possible in England, France and Germany in the seventeenth and eighteenth centuries, because of the protestant emphasis on abhorrence of luxury, encouragement of savlngs, honest and efficient labour and Industriousness. As against the old Christian dictum 'It is easier for the camel to pass through the eye of a needle than for the rich man to reach the gates of heaven', the Protestant dictum was: 'Heaven is not a dumping ground for the failures on earth'. The ideal policy for protestant merchants and industrialists was: 'Honesty is the best policy'. Japanese capitalists also adopted this ideal, but unfortunately for merchants, Industrialists and bureaucrats of India today the popular motto is '420 is the best policy'.

Ethics in Decision Making

Now – a – days in successful western as well is eastern business enterprises, ethical considerations are an important criterion in organizational decision – making. The most popular ethical decision criterion is the utilitarian criterion. In which decisions are made solely on the basis of their consequences. "The goal of utilitarianism is to provide the greatest good for the greatest number. This view tends to dominate business decision making. It is consistent with goals like efficiency, productivity, and high profits."

(Stephen P. Robbins: Organizational Behaviour, 10th ed. 2003, 2nd Indian Reprint, 2004. Pearson Education, Delhi, P. 143)

According to Robbins, "an organizational culture most likely to shape high ethical standards is one that is high in risk tolerance, low to moderato in aggressiveness, and focuses on means as well as outcomes." Management can adopt a combination of the following practices to create a more ethical culture: (Ibid: Pp. 538 – 539).

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a. Be a visible role model;
b. Communicate ethical expectations;
c. Provide ethical training;
d. Visibly reward ethical acts and punish unethical ones;
e. Provide protective mechanisms.

Robbins has gone to the extent of suggesting spirituality for improving modern organizational culture, for "we have now come to realize that the study of emotions improves our understanding of organizational behaviour" and hence "an awareness of spirituality can help you to better understand employee behaviour in the twenty – first century. (Ibld: P.542). He suggests the following reasons for emphasizing spiritual values:-

a. As a counterbalance to the pressures and stress of a turbulent pace of life;
b. To provide an answer to the meaning of work;
c. The desire to integrate personal life values with one's professional life. (Ibld, P. 543)

The Power of Positive Thinking in Managerial Motivation

At the beginning of the twenty – first century, the world civilization is passing through the third wave of civilization, ushered in by the electronic and computer revolution. We have seen how the ethics of Protestant Christianity helped in motivating successful capitalist entrepreneurs during the Industrial revolution of the second wave of civilization of the nineteenth and twentieth centuries. Success in business as well as administration lies in the confident positive thinking of managers, entrepreneurs and administrators.

Vedantic ethics as propounded in **Bhagvad Gita** can successfully supply the positive thinking needed for successful managers and administrators. The ethics of reformed Christianity also is akin to that of **Leelavadi Vedanta,** as found in **Bhagvad Gita.** Norman Vincent Peale in this international best – seller. **'The Power of Positive Thinking,'** (Norman Vincent Peale: The power of Positive Thinking, Pub: Simon & Schuster, Inc 1987, Hindi Trans, **Sakaratmak Soch Ki Shakti,** Pub Manjul Publishing House, Bhopal (2003) has narrated. Innumerable examples of proper managerial motivation, leading to success in business by emphasizing the following sermons of the Bible:-

1. **Phillipians** – 4:13, - "I can do all things through Christ which strengtheneth me."
2. **Mathew** – 9:29, - "According to your faith be it unto you."
3. **Romans** – 8:31 – "If God be for us, who can be against us?"

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4. **Luke** – 17:21 – "The Kingdom of God is within you."
5. **Mathew** – 17:20 – "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to younder place and it shall remove; and nothing shall be impossible unto you."

The Concepts of Dharma and Rajdharma in Mahabharat and Manusmriti

Introduction

It is difficult to translate the term 'dharma' as used in the **Mahabharata** and **Manusmriti.** The term **dharma** conveys different meanings at different places. Viz. religion, faith, virtue, religious merit, morality, righteousness, duty, law, justice, spirituality, etc, and **adharma** conveys contrary meanings of them. However, the chief motive of Maharshi Veda Vyasa in writing the great epic of **Mahabharata** seems to be the glorification of **dharma** and the aim of the war of **Kurukshetra** was the establishment of the Kingdom based on **dharma.**

Veda Vyas has classified dharma into **swadharma, nishkama dharma, rajadharma yoddha dharma,** etc. to reconcile diverse actions of dharma, found in the ideal characters of the epic. The concept of moral duty runs as an under – current in the use of the different terms, though the actions of the characters show the relative nature of **dharma** under different circumstances. The glory of **dharma** and the good actions coming out of it are proclaimed by the poet through the utterances of Yudishthir. Dhritarashtra, Kunti, Draupadi, Narad, Vidura, Bhisma, Krishna, Gandhari and many others.

The qualities and duties of a good king are found in the **Rajadharma** section of the **Shantiparva of Mahabharsta,** wherein Bhisma Pitamaha; the grandsire of the Kauravas and Pandavas, the grandsire of the **Kauravas** and **Pandavas,** delineates the qualities of good kings and duties of Kings, in answer to questions put to him by Yudhishthira. As we find a clear concept of **dharma** in the sixth chapter on **'Ashrama dharmanushashan'** of Manusmriti, so we find a detailed and clear description of rajadharma in the seventh, eighth and ninth chapter of **Manusmriti.** Other ancient texts on **rajadhama** are **Shukrantiti, Vidurprajagar** and **Chanakya's Arthshastra.**

However, the qualities and duties of Kings, as described in all the above texts are means for a monarchical form of government of ancient patriarchal and feudal societies and apparently not for modern democracies, though the concepts of **dharma** in general and **swadharma** in particular are meant for universal application and are relevant for the individuals even to – day.

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The Concept of Dharma in Manusmriti

In the sixth chapter on **Ashramadharmanushashana** of the **Manusmriti** the ten characteristics of **dharma** are prescribed for Brahmins:

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभुर्द्विर्जः।
दशलक्षणको धर्मः सेवितव्य प्रयत्नतः।।

The ten types of **dharma** (moral duty) should be preformed daily by Brahmins very carefully in all the four **ashramas** of life, viz., **Brahmacharya** (student – life), **garhasthya** (the householder's life), **vanaprastha** (retired life) and **sannyasa** (the mendicant's life). According to some commentators, the **dwija** (twice born) is found not only among **Brahmanas,** but also among **Kshatriyas** and **Vaishyas,** all of whom must pass through the four stages of life to attain the four **vargas** or **purusharthas** (goals) of life, viz. **artha** (wealth), **Kama** (sex), **dharma** (moral duty) and **moksha** (salvation or self – realization).

In the next **shloka,** the ten types of characteristics of **dharma** are clearly stated as follows:-

धृतिः क्षमा दमोस्तेय शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकः धर्मलक्षणम्।। (6/92)

The ten types of moral duties are:-

(1) Patience and perseverance
(2) Forgiveness
(3) Non – convetousness
(4) Purity of body and mind
(5) Control over the senses
(6) Enlightened intellect or wisdom
(7) Learning
(8) Truthfulness
(9) Control over anger or attainment of equanimity

If the major of men could cultivate the above qualities of **dharma,** the society would become an ideal place to live in and the **dandaniti** or **rajadharma** would take care of the few, who would violate the norms of dharma and indulge in anti – social activities.

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Swadharma of Srimad Bhagavad Geeta

Srimad Bhagavat Geeta is a part and parcel of **Mahabharata,** comprising the teachings of Lord Krishna to Arjuna just at the outset of the war of Kurukshetra, Arjuna, the Commander – in – Chief of the Pandava army, refused to fight as he was confused, at the last moment, on the **swadharma** (moral duty of an individual according to his own **varna** and **ashrama**) of Kshatriya, whose professional duty is to shoulder the responsibilities of administration and fight in a battle, when necessary. According to the positive and unequivocal assertion of Lord Krishan the **swadharma** of an individual is the **swarkarma,** which in turn is **varnasharamadharma,** which should be performed not only by worldly – wise persons, but also by aspirants for **moksha** (salvation).

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।

This means that, it is better to die, performing one's own professional dufy, accepted according to गुणकर्म विभागशः that is one's qualities and aptitudes, rather than hankering after duties of other varnas and astramas, for they are harmful and dangerous. Yoga for salvation consists only in changing the attitude towards duties, योगः कर्मस कौशलम्, that is yoga is a special technique of performing duties, 'स्वकर्मणा तमभ्यर्च्य सिद्धि विन्दति मानवः', that is, a man can attain self-realization by performing one's duties as a form of worship of God. Arjuna, being a warrior, is being exhorted to fight, but by always remembering God. 'तस्मात् सर्वेषु कालेषु मामनुस्मर युद्धच' means that it is the swakarma as wall as swadharma for Arjuna to remember God always and yet fight, for it is dharmayuddha to annihilate forces of evil, represented by the devilish (asurik) Kauravas and to establish the kingdom of dharma (righteousness).

Swadharma of swakarma can be converted or sublimated to nishkama karma (work without desire for mere personal gain in worldly life) and that is the best means of sadhana for self-realisation or God-realisation, according to the teachings of the Geeta. Work performed for the benefit of society and offered at the feet of God is desireless work, and such karma yoga (union with God through works) is superior to any method of Sankhya Sadhana, which does not take recourse to belief in and devotion to God.

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Chapter-49

The Relevance of Kautilya's Philosophy in 21st Century

—V.L. DHARURKAR & M.R. CHANDAVARKAR

Introduction

Kautilya a genius thinker was father of Indian political economy and his ideas are still relevant to modern world. It has been pointed that **Kautilya's arthashastra** is an excellent treatise on statecraft, economic policy and military strategy. it is said to have been written by **Kautilya**, also known by the name **Chanakya** or **Vishnugupta**, the prime minister of India's first great emperor, Chandragupta Maurya.[1] Kautily was genius thinker who has original ideas of economices and management .it has been observed that In **Arthashastra**, Kautilya mixes the harsh pragmatism for which he is famed with compassion for the poor, for slaves, and for women. He reveals the imagination of a romancer in imagining all manner of scenarios which can hardly have been common place in real life.[2] Kautily ideas are revelent to morden times in political sciences ,economices and management. In thes pepar relevance of Kuotilyas vision is in nutshell. This article is dedicated to Prof. Tater who ideas a live life philosophy.

The Inter Disciplinary Approach

Regarding disciplinary approach of B.L.Kothri "Though each science is considered as distict most of the sciences are interconnected." As such social science is directly or indirectly concerned with a man, it is obvious that they may be interrelated .There fore, studies and researches is one science are bound to influence other sciences.[3] Hence the

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social research must be conducted in inter disciplinary manner because these subjects are inter related to each other . About arthashastra it has been observed that centrally, Arthasastra argues for an autocracy managing an efficient and solid economy. It discusses the ethics of economics and the duties and obligations of a king. The scope of arthasastra is, however, far wider than statecraft, and it offers an outline of the entire legal and bureaucratic framework for administering a kingdom, with a wealth of descriptive cultural detail on topics such as mineralogy, mining and metals, agriculture, animal husbandry and medicine. The arthashastra also focuses on issues of welfare (for instance, redistribution of wealth during a famine) and the collective ethics that hold a society together.[4] Thus Kautilya has touched many aspects of human life.

Kothari has observed that social phenomena are complex .Each social phenomena has several aspects. The physical, economic, political, psychological, and other factors influence social phenomena. Today all social problem must be treated in this interdiciplinery approach .Hence in this paper kautilya's view has been examined in new angle . A totally new approach has been presented here.[5]

The Relevance in Globalization

Ethno biological Information in Kautilya's is more releventtoday in post Globalization predate Kautilya's arthashastra, a Sanskrit work of the 4th century B.C., is more known for its contents on politics and statecraft. But the book contains information and instructions about various other aspects of social life, including man's relationship with animals and plants.[6] Thus kautilya's Arthashastra has touched many aspects of social ecology.

In the age of globalization India is facing many challenges. It is true that today when all knowledge, science and civilization is claimed to emanate from the west, people living elsewhere are increasingly led to identify themselves with the thought and behavior of the west. It is surprising to find the people feign forgetfulness, indifference and ignorance of their own past, in utter disregard to the achievements of the past generations, offering an excuse to the west to belie histories other than their own. The situation gives rise to an irresolvable tussle between opposite viewpoints where on the one hand are people who glorify, giving rise to obscurantism and fundamentalism; on the other stand those who smirk at and ridicule the former, being all praise for the west and the west alone. India, in the present times, in-spite of its long history and civilization, finds itself in a similar dilemma. In times of such gross disillusionment.[7] India shout come out of this dilemma and should try to link between past and future a challenge of rebuilding India

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can met well in time. Kautilya's Arthashastra is a place where the past and future can meet

Science and technology was well developed in the Kautilya's ,Maurya period It is interesting to note that Kautilya prescribes that the state should carry out most of the businesses, including mining. No private enterprise for Kautilya! one is amazed at the breadth of Kautilya's knowledge. Though primarily it is treatise on statecraft, it gives detailed descriptions and instructions on geology, agriculture, animal husbandry, metrology etc. Its encyclopedic in its coverage and indicates that all these sciences were quite developed and systematized in India even 2500 years ago.

It is surprising that even in the I Millennium BC, they had developed an elaborate terminology for different metals, minerals and alloys. Brass (**arakuta**) was known, so also steel (**vrattu**), bronze (**kamsa**), bell-metal (**tala**) was an alloy of copper with arsenic, but tin-copper alloy was known as **trapu**. A bewildering variety of jewellery was also classified and given distinctive names.[8] these shows that life was well developed and rich. Dr.A.K.Biswas has thus established that Kautilya's *arthasastra* records Indians' skill and knowledge of processing gem minerals, metallic ores, metals, alloys and the end products, as well as an aptitude for scientific methodology, and the development of an elaborate terminolgy, during the sub-continent's early Historical Period.[9] India should developed in this areas for future prosperity.

The Significance of Good Governance

Kautilya's Arthashastra is a treatise on good governance. He has provided guidelines for success of polity. He has sablydirected the state for it's safety and security .He was a diplomat who had for the first time established espionage system in the Maurya period the diplomatic spy system was initiated by him.[10]

Kautilya, also known as Chanakya, is India's most illustrious political economist of all time. He regarded economic activity as the driving force behind the functioning of any political dispensation. In fact, he went to the extent of saying that revenue should take priority over the army because sustaining the army was possible out of a well-managed revenue system. Kautilya advocated limiting the taxation power of the state, having low rates of taxation, maintaining a gradual increase in taxation and most importantly devising a tax structure that ensured compliance.

He strongly encouraged foreign trade, basing it on the premise that for a successful trade contract to be established, it had to be beneficial to all. He emphasised state control and investment in land, water and mining. Kautilya was a true statesman who bridged

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the gap between experience and vision. For Kautilya, good governance was paramount. He suggested built-in checks and balances in systems and procedures for the containment of malpractices. Many postulates of Kautilya's philosophy of political economy are applicable to contemporary times. Kautilya's believed in welfare of common people. He felt that happy is the king whoas subject is happy.[11] He belived in value based managent.

State should take care of the people and people should be participate in good governance. It is true that Kautilya's arthshtra was promoting valua based management of state. He provide guidelines for management of public welfare in Kautilya's *arthashastra*[12]. Guidelines are given for individual components of a total framework in detail, which include guidelines for organizational philosophy, value based leadership, internal corporate culture, accomplishment of corporate purpose and feedback from stakeholders.[13] Thus good governance is the soul of Kautilya's philosophy.

Pragmatism of Kautilya

Kautilya was a pragmatism thinker of original ideas . This treatise arthashatra on government was written by the prime minister of India's first great emperor, Chandragupta Maurya. Although often compared to Machiavelli's prince because of its sometimes ruthless approach to practical politics, Kautilya's work is far more varied—and practical—than usual accounts of it indicate. He mixes the harsh pragmatism for which he is famed with compassion for the poor, for slaves, and for women. He reveals the imagination of a romancer in imagining all manner of scenarios which can hardly have been commonplace in real life He provide the insrtutions for spies for diplomatic moves.

One of the most notorious features of the arthashastra is its obsession with spying on the king's subjects. Kautilya sometimes goes to amusingly absurd lengths to imagine various sorts of spies. He even cynically proposes using fake holy men for this purpose.

A man with shaved head or braided hair and desirous to earn livelihood is a spy under the guise of an ascetic practicing austerities. Such a spy surrounded by a host of disciples with shaved head or braided hair may take his abode in the suburbs of a city, and pretend as a person barely living on a handful of vegetables or meadow grass taken once in the interval of a month or two, but he may take in secret his favorite foodstuffs.[14]

Merchant spies pretending to be his disciples may worship him as one possessed of preternatural powers. His other disciples may widely proclaim that "This ascetic is an accomplished expert of preternatural powers."[15] this was posable due to systamatik effrorts. Regarding those persons who, desirous of knowing their future, throng to him,

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he may, through palmistry, foretell such future events as he can ascertain by the nods and signs of his disciples concerning the works of high-born people of the country— viz. small profits, destruction by fire, fear from robbers, the execution of the seditious, rewards for the good, forecast of foreign affairs, saying, "This will happen to-day, that to-morrow, and that this king will do." Such assertions of the ascetic his disciples shall corroborate (by adducing facts and figures).[16] Kautilya has given top priority to the safety of king.

He shall also foretell not only the rewards which persons possessed of foresight, eloquence, and bravery are likely to receive at the hands of the king, but also probable changes in the appointments of ministers. Thus has given minute details. The king's minister shall direct his affairs in conformity to the forecast made by the ascetic. He shall appease with offer of wealth and those who have had some well-known cause to be disaffected, and impose punishments in secret on those who are for no reason disaffected or who are plotting against the king. He had always focused on security of king Kautilya's has also focused on villages far from being single-mindedly aimed at preserving the monarch's power for its own sake, like Machiavelli's The Prince, the Arthasastra requires the ruler to benefit and protect his citizens, including the peasants, whom Kautilya correctly believes to the ultimate source of the prosperity of the kingdom. He therefore advocates what is now called "land reform."

What practical argument does Kautilya offer the king for supporting poor farmers can be appreciated .Lands may be confiscated from those who do not cultivate them and given to others; or they may be cultivated by village laborers and traders , lest those owners who do not properly cultivate them might pay less (to the government). If cultivators pay their taxes easily, they may be favorably supplied with grains, cattle, and money.[17] The king shall bestow on cultivators only such favor and remission as will tend to swell the treasury, and shall avoid such as deplete it.

The king shall provide the orphans, the aged, the infirm, the afflicted, and the helpless with maintenance. He shall also provide subsistence to helpless women when they are carrying and also to the children they give birth to. Elders among the villagers shall improve the property of bereaved minors till the latter attain their age; so also the property of gods.[18] When a capable person other than an apostate or mother neglects to maintain his or her child, wife, mother, father, minor brothers, sisters, or widowed girls, he or she shall be punished with a fine of twelve panas.

When, without making provision for the maintenance of his wife and sons, any person embraces asceticism, he shall be punished with the first amercement; likewise any person who converts a woman to asceticism.[19] Whoever has passed the age of

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copulation may become an ascetic after distributing the properties of his own acquisition (among his sons), otherwise he will be punished. Rules regarding slaves and laborers were also noted by kautilya slaves were not as common in ancient India as in other civilizations, partly because the lower castes were forced to take on voluntarily many unsavory tasks that would have been performed by slaves elsewhere. However, they did exist, and Kautilya's regulations governing them are among the most liberal in history. Note how upper-caste slaves are protected from demeaning labor that was reserved for the lowest castes, and how the chastity of female slaves is protected (even ancient Judaism and Islam explicitly allowed a master to have sex with his slave women). It is unknown how widely observed these idealistic regulations were.

Deceiving a slave of his money or depriving him of the privileges he can exercise as an shall be punished with half the fine (levied for enslaving the life of an Arya). A man who takes in mortgage a person who runs away, or who dies or who is incapacitated by disease, shall be entitled to receive back [from the mortgagor] the value he paid for the slave.

Employing a slave to carry the dead or to sweep ordure, urine, or the leavings of food;[10] or a female slave to attend on her master while he is bathing naked; or hurting or abusing him or her, or violating (the chastity of) a female slave shall cause the forfeiture of the value paid for him or her. Violation [of the chastity] of nurses, female cooks, or female servants of the class of joint cultivators or of any other description shall at once earn their liberty for them. Violence towards an attendant of high birth shall entitle him to run away. When a master has connection with a nurse or pledged female slave under his power against her will, he shall be punished with the first amercement; for doing the same when she is under the power of another, he shall be punished with the middlemost amercement.[20] Then a man commits or helps another to commit rape with a girl or a female slave pledged to him, he shall not only forfeit the purchase-value, but also pay a certain amount of money [sulka] to her and a fine of twice the amount [of sulka to the government].

Capture of the enemy by means of secret contrivances was an important contribution of kautilya unlike most political treatises, the arthashastra makes highly entertaining reading, partly because of the mini-narratives in which Kautilya describes how a king may retain his power or preserve his life after he has been overthrown.

Contrivances to kill the enemy may be formed in those places of worship and visit, which the enemy, under the influence of faith, frequents on occasions of worshipping gods and of pilgrimage.

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A wall or stone, kept by mechanical contrivance, may, by loosening the fastenings, be let to fall on the head of the enemy when he has entered into a temple; stones and weapons may be showered over his head from the topmost story; or a door-panel may be let to fall; or a huge rod kept over a wall or partly attached to a wall may be made to fall over him; or weapons kept inside the body of an idol may be thrown over his head; or the floor of those places where he usually stands, sits, or walks may be besprinkled with poison mixed with cowdung or with pure water; or, under the plea of giving him flowers, scented powders, or of causing scented smoke, he may be poisoned; or by removing the fastenings made under a cot or a seat, he may be made to fall into a pit containing pointed spears or having challenged the conqueror at night, he may successfully confront the attack.

If he cannot do this, he may run away by a side path; or, disguised as a heretic, he may escape with a small retinue; or he may be carried off by spies as a corpse; or disguised as a woman, he may follow a corpse [as it were, of her husband to the cremation ground]; or on the occasion of feeding the people in honor of gods or of ancestors or in some festival, he may make use of poisoned rice and water, and having conspired with his enemy's traitors, he may strike the enemy with his concealed army; or, when he is surrounded in his fort, he may lie concealed in a hole bored into the body of an idol after eating sacramental food and setting up an altar; or he may lie in a secret hole in a wall, or in a hole made in the body of an idol in an underground chamber; and when he is forgotten, he may get out of his concealment through a tunnel, and, entering into the palace, slay his enemy while sleeping, or loosening the fastening of a machine he may let it fall on his enemy; or when his enemy is lying in a chamber which is besmeared with poisonous and explosive substances, or which is made of lac, he may set fire to it.

Fiery spies, hidden in an underground chamber, or in a tunnel, or inside a secret wall, may slay the enemy when the latter is carelessly amusing himself in a pleasure park or any other place of recreation; or spies under concealment may poison him; or women under concealment may throw a snake, or poison, or fire or poisonous smoke over his person when he is asleep in a confined place; or spies, having access to the enemy's harem, may, when opportunities occur, do to the enemy whatever is found possible on the occasion, and then get out unknown.[21]

Enterprise in Kautilya's Arthashastra

We have to discuss insight in the kautilya's arthshatra regarding public enterprise and examine its relevance for the present day management of PEs. It starts with the

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scope of economic activities conducted in public sector during the period of Kautilya. Wage policy is discussed thereafter. The system of accounting and audit during Kautilya's period prescribed for such enterprises follows suit. Finally, the principles of appointment to the post of the chairman are also described. The paper then states the relevance of Kautilya's philosophy to the present day management of PEs.

Book I of Kautilya's arthasastra describes in detail activities of the heads of departments. chapter 1 through chapter 36 extensively describes the role and the specific activities of each head of the department. We discuss below the activities of some of the heads of the departments.[22]

Khanyadhyaksh (Superintendent of mines): It was also and important position. Khanyadhyaksh was the overall Incharge of all mineral resources in terms of their exploration, processing and sale. He was required to follow the classification of different mines and mineral resources and then accordingly undertake mineral exploration and processing. He was required to work out the economics of the mines in terms of direct operation or lease. It was expected that he would let for part-share or lease a mine that was burdensome in point of expenses or working. He was however, suggested to operate a light mine.

He was instructed to fine a miner (khanik) eight fold the value of pilfered items. He had to establish factories for copper, lead, tin, brass, steel, bronze, bell metal and iron and also trade in metal-ware. The Khanyadhyaksh had the mint master under his control. Who had to carry out the minting of silver coins in the denominations of one pana, a half pana, a quarter pana and a one-eighth pana. The Khanyadhyaksh established factories for conch-shells, diamonds, gems, pearls, corals and caustics as well as commerce them. The salt commissioner was working under the control of Khanyadhyaksh. He was required to collect the share of salt and trading salt at the proper time.

Suwarnadhyaksh (Superintendent of gold): Suwarnadhyaksh was responsible for exploring, mining, processing, production and trading, besides conserving these resources. He was required to set up factories for processing the gold and not allow unauthorized persons into the workshop. He was required to be conversant with the treatment of iron and copper.[23]

Panyadhyaksha (Superintendent of trade): Panyadhyaksha was involved in the export and import of goods. He had to have an adequate knowledge of the differences' in the prices of commodities of high value and low value and the popularity or otherwise of goods of various kinds. He was required to collect commodity, which was plentiful in one place, and raise the price. In the case of goods having high prices, he was expected to increase their supply to bring down prices to normal levels. The Panyadhyaksha

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was not expected to make a big profit that would be injurious to the subjects. He was required to encourage the import of goods produced in foreign lands by providing incentives. No lawsuit could be slapped on foreign traders. Before initiating foreign trade, the Panyadhyaksha was required to ascertain the price of the commodity and calculate the profits. In case of a calamity, he was expected to rescue the goods considered to be of high value by Kuppyadhyaksha (Superintendent of Forest Produce).

He was required to procure forest produce and convert it into finished goods. The group of forest produce included several types of trees with hard wood (somavalka, sarja, sarala, khadira, tilaka, arjuna, etc), fiber plants, material for ropes, flowers, bulbous roots, group of medicinal plants, skin, bones, etc. he was required to set up separate factories for making goods out of forest produce for livelihood and protection.

Ayudhagaradhyaksha (Superintendent of armoury): He was required to manufacture machines for use in battles, for the defence of forts. For assault on the enemy, he was also engaged in the manufacture of weapons, armours, and accoutrements. He was also required to know the economics of manufacturing.

Potvadhyaksha (Superintendent of weights and measures): He was assigned the task of setting up factories for the manufacture of standard weights and measures. He was also required to regulate the weighing practices.

Sutrahyaksha (Superintendent of yarns and textiles): He was required to cause trade to be carried out in yarns, armours, clothes and ropes, through men expert in the work. He was required to get yarn spun put of wool, bark fibres, cotton, silk cotton, hemp and flax, through widows, crippled women, maidens, women who had deserted their homes, and women paying off their fine by personal labour. He was required to fix the wages after ascertaining the fineness, coarseness or quality of the yarn. He was expected to make gifts if he took work on festive days.

Seetadhyaksha (Superintendent of agriculture): He was involved in collecting seeds of all kinds, all kinds of grains, flowers, fruits, vegetables, roots, creeper fruits, flax and cotton. He was required to undertake cropping in the vacant / government land. He was required to keep sufficient stocks of ploughing machines, implements and bullocks. He had to undertake harvesting operations and ensure that not even husk was left in the field.

Suradahyakhsa (Superintendent of spirituous liquors): He was engaged in trade in wines and ferments. He had to ensure the safety of revenues arising out of sales. He was required to cheek on quality.

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Navadhyaksha (Superintendent of shipping): He was assigned the activities concerning sea voyages and ferries at the mouth of rivers, as well as ferries over natural lakes, artificial lakes and rivers. He had to collect one-sixth as rent from fishermen of the boats. Traders also had to pay a part to him.

Appointment of PE Chiefs

The appointment of PE chiefs was considered very crucial for the successful functioning of PEs. Kautilya believed that people at the top with superior intellect and the quest for action were destined to instill great confidence among the colleagues.

Kautilya studied the views of various renowned rishis (sages). As per Bharadwaj, the appointee to the top post should be the fellow-students of the king. Being known would ensure their integrity and capability. Visalaksha disagreed with Bharadwaj and suggested such persons for appointment as those with similar nature on secret matters, character and vices. According to Parashara, those, who had helped the king in calamities involving danger of life and thereby proved their loyalty, should be appointed. Pisuna disagreed with Parashara. In his view, only such persons were qualified for the top posts who by their efficiency of execution of task enhanced the income of the exchequer.

Kaunpadamta rejected earlier assertions. He did not consider any one of the above as the necessary qualities in a chief. He suggested the appointment of such persons who come from the family of father and grandfather of the king, since their pure conduct was known. He observed that such people do not desert the king even when he misbehaves, being of the same kin. Vatavyadhi, only such people qualified or appointment to the top post who were recruited afresh and then made well versed in politics. He believed that new men looking upon wielder of the rod as occupying the position of Yama (lord of death), do not give offence. Bahudantiputra, laid down all together different set of qualifications. According to him one, conversant with the science but not experienced in practical affairs would come to grief in undertakings. Therefore, only such people should be appointed to the top posts who are endowed with nobility of birth, intellect and integrity, bravery and loyalty.

In view of Kautilya, everything stated above was justified. The ability of a person in his opinion could be judged from the capacity for doing work. The rank could be distributed based on the quality of their work. Kautilya laid down that persons possessing qualities of sattva (spirit), prajna (intelligence) and vakyashakti (power of expression) were qualified for appointment in the state services. However, he regarded, above all proven integrity and loyalty to the ruler as of utmost importance. Kautilya suggested avoiding making appointment of three types of persons to high offices. These

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are mulahara (one who is known to have squandered his patrimony, tadatvika (one who spends everything as soon as he has earned it and kadarya (the miser who amasses wealth by causing hardship to himself and to his dependents).

The training was attached the top most importance. Each and every category of employee had to undergo training. The training related to general aspects of work, society and self. The accent was on developing an employee who could be an asset to the state and become an evolved soul.

Wages

Kautilya laid down ground rules for the payment of salaries and wages to the state employees and thereby PEs. One-quarter of the state revenue was earmarked to be spent on payments and wages. Salaries ranging as high as 48,000 panas to as high as 60 panas were recommended for the different categories of employees. Salaries were given on a liberal basis. The purpose behind the high salaries was to prevent discontent among the employees and ensure efficiency. As the state flourished with prosperity, the generous salaries could be given to the employees. Kautilya also laid down part payment of salaries in kind in case the treasury was not full. The part payment in kind was to be made in the form of forest produce, fields etc. Kautilya thought that the wages were paid for work done, not for what is not done.

Customer Orientation

Kautilya accorded importance to the concept of demand and supply and their impact on the pricing of the commodities. The customer relationship was identified as the key factor. The market intervention was suggested to protect customer's interests.

Accounts & Audit

Aksapatala was the head of audit and accounts. He had to conduct audit on regular basis of all the government departments including public enterprises. In the case of misappropriation of money on account of lapses in audit his office was solely responsible for it. Aksapatala had to develop benchmarks of performance, raw material consumption and performance measurement.

Organising PEs

Kautilya advanced the concept of responsibility accounting' which entailed preparation of budget and activity planning, reporting on the revenue and expenditure,

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responsibility for both the revenues and expenditures, as well as the profit, personal responsibility for exceeding budget limits and proper delegation of authority. This ensured smooth functioning of PEs as a well oiled machine with decentralisation and delegation of powers, vertically and horizontally covering entire canvass of PEs. The budgeting system was considered important to monitor the performance of various departments. The responsibility accounting created an environment for excelling performance, in that good performance was associated with rewards and vice-versa.

Financial Information and Control Systems

Kautilya recommended in addition to responsibility accounting for profits, a detailed information and control system, the purpose of which was to monitor the progress on a periodic basis. The revenue and expenditure were classified on various basis such as head of income, source, period, quantity, to generate inputs for decision making for multifarious purposes.

Relevance to Modern day PEs

Kautilya's Arthasastra has a great relevance to the modem day PEs. Both at the central and the state levels there has been a talk of privatisation of PEs. The government in its New Industrial Policy 1991 mentioned that the PE portfolio would be trimmed to economize the expenditure of the government and save resources to increase spending on social overheads. During the last ten years, the government has not been able to evolve suitable criteria for identifying PEs which have lost their relevance. The Kautilya's arthasastra provides a superb lead in this regard by mentioning the economic activities, which the state must get involved in. It is very clear from the description of the activities of the various superintendents that the socially relevant activities should be a part of the state portfolio without which the private sector may find it difficult to operate. The objective of the state's intervention in economic activities is to provide full employment and thereby create prosperity for the nation. The essence of the success of PEs during Kautilya's times was in high degree of professionalism with which the superintendents and their associates had to operate. PEs were exposed to both internal and external competition. The yardstick of their success lay in profitability and social responsibility. No enterprise could continue to function without generating adequate profits. Most of the PEs could learn from Kautilya's arthashastra, the art of contracting out. This will make them slim and fit to face the global competition and bring about rapid changes no sooner than required.

Kautilya's Arthasastra throws interesting light on the relations with labour. One, the wages were decent and related to productivity and performance. Two, the payment

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of wages was also related to the economic condition of the state. Three, indifferent labour had to pay a high price through fine. Four, lack of quality production was taken very seriously. Five, for different categories of employees there were different scales of wages. These principles applied seriously in PEs, can transform their working and provide them a global lift.

A large number of problems of PEs in India are because of the selection of an incompetent chief. The problem gets further aggravated, as the process of selection itself is dilatory and uncongenial. The public enterprise selection board (PESB) has to maintain a data bank and formulate a panel for the post of chief executives which is sent to the concerned ministries which indicate their choices which are summarised and put forward to the cabinet committee on appointments the recommendations of which are ratified by the cabinet as a whole. It is evident that this process has been infructuous and failed to provide the kind of leaders PEs require. At the most, such process could give only managers who could be no substitute to leaders. PEs in India with considerable managerial resource have lagged behind in fulfilling expectations as they lack leadership.

Appointing chief executives involves validation of their practical experience and academic credentials. Kautilya, went much ahead to this. In his scheme of things, personal traits; spirit, intellect, powers of speech, integrity to rulers, were considered to be major elements of any such exercise.

Public accountability and performance evaluation have proved to be the waterloo for PEs where they have lost more wars and won a handful of battles. It is relevant to mention at this juncture as to why the exercise of memorandum of understanding (MOU) has turned out to be an utter flop. In Korea, the exercise has produced excellent results because the MoUs are reviewed by the Prime Minister's Advisory Council. Kautilya had suggested a direct review of the activities of PEs by the King which kept the Superintendents of various activities on tenterhooks. At the same time, the chief executives were also rewarded generously.

The accounting and auditing is another grey area for PEs. PEs have been talking of generally agreed accounting principles. Unless the health of basic accounting is taken care of, it will be a flight of fancy to imagine that the generally agreed accounting principles could be adopted by these enterprises. The auditing function is in disarray as it has limited itself to only test checks and financial checks. The benchmarking function of auditing has not taken roots. Kautilya's arthashastra, holds the remedy for PEs where aksapatala was not limiting his transactions to test checks but was going into economy and efficiency of the entire gamut of transactions through well trained auditors and accountants.

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One important thing that needs to be noted here is the level assigned to audit function. It was higher than accounting. This gave enough freedom to the auditors to be vigilant and daring in putting their views about the various business matters. PEs as such give either a very low place to audit or assign it an inferior place.

The cost of production in the present day PE shows that the materials cost constitutes about 55 percent of the total cost. Despite this, the materials management and inventory control have largely remained academic exercises. Kautilya's Arthashastra explains at length as to how the stores have to be managed and the punishment which the different functionaries were required to undergo incase of mismanagement of stores. The application of those principles could revolutionise the upkeep and management of stores.

The globalisation is the order of the day. PEs in India lost track through 1970s to 1990s as they did not benchmark their activities to global majors. Kautilya suggested a whole range of measures for global competitiveness and dealt at length as to how the Superintendent of Trade (Panyadhyaksha) could maximise revenues from both the internal and external trade. He did touch upon very complicated aspects of trade such as risk management which required high degree of professionalism. Kautilya's accent on organising business by creating responsibility centres holds an olive branch for their survival. This will have to go hand in hand with the setting up of an effective financial control and information system in vogue during the Kautilya's times.[24]

Kautilya on Entrepreneurship, Management and Sustainable Development

Kautilya's arthshastra contains some universal truths which transcend the boundaries of time and space. Arthshastra is also very relevant for solving the problems of the present day society, especially in the field of management. The main object of the present work is to identify solutions from Kautilya's arthshastra to the issues being faced by the economies today and to examine the Kautilian Model in the context of contemporary societies in general and India in particular.[25]

Kaitilyas Arthshtra provides base for Indian political economy, it is also model for Indian managent system.[26] The total spamn of thinking is based on Indian problems and answer to them.[27]

Sumarry

Kautilya was a genius politicanl thinker he changed the model of economy and structure of Indian system he met the challenge and he was well on time to guide the state craft he was a ble to link Indian economy where the past and future meet.

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To conclude, Kautilya's arthashastra is a gold mine for PEs. A large number of ills ailing PEs and constraining government's success that could be earned but for these ills could be remedied by the approaches contained in Kautilya's arthashastra. Thus in this paper we have discussed how Kautilya was ahead of his times. Thus Kautilya was ahead of his time and a search light forever if we he follow India can be a supper power in 2020. In the age of globalization Kautilya is still relevant because his theory *Ari Mitra Ari* , *Ari Ari Mitra, Mitra Ari Mitra* has remained a basic theory in international relations because every nation drives its foreign policy to protect its national interest.

To Kautilya state was a strong organic force containing seven limbs or organs such as Swami, durga, Kosh, dand, etc. A state can protect itself from terrorism if it has a sovereign power, well protected defense system, sound economy and perfect law and order. Central beareau of investigation or espionage system was just like eyes of the state. Nation like America, Russia, India, Japan or Germany are surviving today on the basis of well organized secret agencies espionage system. A state chief should change his guards thrice in a day and the chief of the political power should change its place of headquarter during the period of uncertainity. Every day the state chief must be reported at night about law and order situation in the country, are the formulas of Kautilya still relevant to India. Kautilya cared for welfare of weaker section, women, slaves and slum dwellers. If countries like India follow Kautilya's formulations they can be free from all the hazards. Arthshastra has devoted a special chapter on environment and waste management. Many lessons can be drawn from Arthshastra to protect social ecology as well as ecosystem and culture in the period of global warming. Thus relevance of Kautilya seems more significant in 21st Century.

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Chapter-50

Bio-Ethical Perspectives on Euthanasia

—DEEPA. P

This article is dedicated to Prof. Tater who believes and follows Ethical values. Euthanasia as a bioethical issue is introduced as one of the problems in the field of applied ethics, especially medical ethics. In general ethics is defined as the set of moral principles followed by a particular tradition, group or individual. It discusses about what is good or bad and also evaluates rightness or wrongness of any action. In a sense,ethics is the science of custom or habit of a human behaviour. It deals with the individual's voluntary and habitual actions of right and wrong. The concepts right and wrong are the purposive action of the human choice and will. Ethics makes analysis an action whether it is right or wrong. It is a science of ideals related to human life. The major areas of the study in ethics include meta-ethics, normative ethics and applied ethics.

Meta-ethics deals with theoretical meaning and reference of moral propositions and how their truth-value may be determined. Normative ethics emphasises on the ideals and values including 'ought to be'.It refers to whatever is actually right or wrong, which may be independent of the values or mores held by any particular people or culture. Applied ethics deals with various ethical issues and social responsibilities in relation to the day to day affairs of life. It also discusses about the morality involved in a specific situation. This paper exclusively deals with normative and applied ethics. Applied ethics as a branch of philosophy can be traced backtoancient period of Plato, but it is taken seriously as a special discipline post 1960s. Professionalists are majorly concerned with factors like intellectual satisfaction, advancement of technology, economic benefits and

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less concerned about the morality or values underlying their profession. Accordingly, these professionalists are alienated from the moral values concerning their profession.

This paper deals with the specific situations of these professions on the one hand and the moral values that arise of these specific situations on the other. Bio- ethics is the study of controversial ethics brought about by advances in biology and medicine. Bio-ethicists are concerned with the ethical questions that arise in the relationships among life sciences, biotechnology, medicine, politics, law, and philosophy. It also includes the study of more commonplace questions of values i.e., the ethics of the ordinarywhich arise in primary care and other branches of medicine.

The term bio-ethics was introduced by Van Renseller Potter in 1970. Later, Kennedy institute also attempted to define bioethics. By the emergence of bioethics, many experiments and innovations conducted on human life where put to a halt. For instance cloning. It gives scope to view issues from many moral and social perspectives.

It also paves way for the discussion between life with science and technology. The advance of science and technology creates new challenges in human life. Perhaps they are creating new problems especially to the health care profession. The most serious and important bioethical issues are such as abortion, euthanasia, stem cell therapy and cloning.

This paper is concerned with one such issue; euthanasia. Euthanasia is both bioethical issue as well as an ethical issue in the field of medicine. The advancement of modern medicines has always won the battle against many of the diseases that human kind had undergone in the past. However, there are many diseases which are yet to be diagnosed even with such technological advancement, such as cancer, AIDS, alzhiemers disease etc.... So the prolonged incurable diseases have always become a challenge for this medical field. The kind of pain, mental trauma, financial difficulties, and dignity of these patients has become the question of the hour.

Why the individual has to decide about his death or why we are thinking about death or what are the criteria of the death. Here comes the factor of the failure of medicine, unbearable pain and distress that leads to the decision taken by the patient.But it is a fact that every aspect of the problem to be analyzed in order to evaluate its significance in the domain ofphilosophy. The problems of philosophy are nothing but the problems confronted by the individuals in their intellectual and social life.The pragmatic purport of each of our forms of life is exhibited.

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The historicity of euthanasia can be traced back to ancient Greece and Rome. Hemlock was employed as a means of hastening death in athens and island of Kea. Euthanasia in ancient Greece is followed in the sense of deliberately hastening a person's death and this was supported by the philosophers like Socrates, Plato and Seneca. However, there are evidences that ancient Greeks also opposed euthanasia even if one has unbearable sufferings.The philosopher, physician hippocrates is against the practise of euthanasia in ancient Greece. It is often cited that evidence against euthanasia in the hippocratic oath is named after the "father of medicine" hippocrates. Hippocratic oath enjoins doctor never to "give a deadly drug to anybody if asked for it, nor... make a suggestion to that effect". Many doctors even today believe that the Hippocratic oaths prohibition against euthanasia is to be respected.

With the rise of Christianity people believe that euthanasia is an immoral act because according to their belief life is the gift of God and the individual has no right in taking it away. With the emergence of enlightenment in the eighteenth century church's teaching were considered irrational. The term euthanasia was not used in today's sense but rational suicide which is grounded on the idea that people with life-threatening diseases may have good reasons to want to die.In the modern era the right to die movement can be traced back to 1935, when George Bernard Shaw, Harold Lanksi, Betrand Russell and H.G. Wells founded the British euthanasia society.This is one of the pioneer movementsof its kind in the modern era to legalise euthanasia. However, it was put to a temporary halt during the Second World War until it resurfaced in the America in 1970's.

In Germany under the Nazi regime during the pre-world war II people who were handicapped, in asylum and mentally ill were killed in a program secretly approved by the government. This euthanasia programme of Hitler's brutal murder has given a negative impact on the euthanasia movement.The modern resurface of euthanasia in the 1970s is partly because of the Americans living longer. In post second world warmodern medical technology has increased the life expectancy in America to seventy one percent in 1970. Hence, there was a tension between doctor's interest to preserve life and patients desire to for painless and peaceful death. This tension got culminated in the 1976 court cause of Karen Ann Quinlan the first case in Euthanasia to come for trial in the US court.

In order to understand the complexities of euthanasia, it is important to distinguish the various type of euthanasia. The kinds of euthanasia discussed in the second chapter include voluntary and involuntary euthanasia, active and passive euthanasia.The

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important distinction in understanding Euthanasia is between voluntary and involuntary euthanasia. According to the former, it is performed in conformity with the patient's request to the doctor. In the latter it occurs without the patient's explicit consent or even against his or her will, which can be called a form of homicide. In the general conception what separates euthanasia from homicide is that euthanasia by definition is voluntary. However, the line between the two is blurred in these situations the family members, doctors and the court acts on behalf of the patients.

But the specific rules regarding decision making on patients behalf is critical and complex. However, the principle remains same; for euthanasia to be permissible there must be enough evidence that the patient would have desired it.According to active euthanasia the doctor administers a lethal injection at the patient's interest. In the passive euthanasia the doctor does not do anything to intentionally cause death, he simply refrains from the treatment and allows the death to occur.

While discussing about legalising euthanasia "Medical science has conquered the gentle and peaceful deaths and left the humiliating and agonizing to run their relentless downhill course" states the hospice physician Ira Byock.In the present situation there are instances where the doctors helped suffering patients by hastening deaths. One way of deceptively performing euthanasia by doctors is "terminal sedation". If a patient is suffering in extreme pain the doctor is allowed to prescribe sedation as much as to relieve from his pain. Morphine is one such drug used commonly to relieve pain, however if the dosage is higher it is lethal. The doctrine of double effect in the principle of medical ethics is that the doctor can administer morphine for pain control even if it has side effects, terminal sedation or causes deaths.

Many doctors use this "terminal sedation" to kill patients and take refuge in the doctrine of double effect. This situation should change and the doctor-patient should discuss openly about euthanasia instead of the fear that they are committing a crime.

Hence, legalising the physician's aid would benefit the patient, even though the patient is not willing to die but wants an assurance that he will have a dignified death when the situation worsens.

The claim is that by legalising euthanasia the practise will become an abuse. However, it is the duty of the doctors and lawmakers to do everything possible to prevent from its abuse. Because it would be wrong to deny euthanasia on the speculation that if it is legalised it will lead to abuse. Freedom is always grounded by responsibility; absolute freedom is always a chaos. Hence, by legalising voluntary euthanasia the decision people make about their life is respected by the society.

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In contradiction in legalising euthanasia, if a society accepts legally killing or mercy killing, it will be a sign where the people in the society have begun to lose respect in human life. If the first step down the slippery slope is taken it will become difficult to stop the downward slide. Once euthanasia is legalised it will become a routine and comfortable enough to make an option. This comfort would make the option to be extended to others in the societies who are considered as suffering by the ethicists, physicians and lawmakers. Hence, there is a real danger in legalising government sanctioned mercy killing.

While discussing about legal issues of euthanasia it has become imperative to consider euthanasia from religious and socio-cultural perspective. There is a general conception that all religions are against mercy killing. It is not the fact that assisted suicide is universally condemned by all the existing religious faiths. Suicide is sinful according to the monotheistic faiths of Judaism, Islam and Christianity. Euthanasia discussedfrom the socio-cultural and religious perspective.In the conclusion of the present chapter a brief introduction and evaluation of euthanasia as both ethical and unethical has been undertaken. However, a detailed description of the issue is presented in the fifth chapter.

The debate on euthanasia is of particular importance to physicians. It is an oxymoron to consider doctors as healers of physical sufferings or preservers of life on the one hand and with the advent of euthanasia being accepted doctors will become the agents of death. Hence, this moral dilemma of the doctors has to be considered in order to explore the merit of euthanasia. It is often considered that doctors must always act in the best interest of the patients. However, there are situations in which it will be difficult for the doctor to decide between right and wrong. When moral dilemmas arise between life and death situations, doctors always look upon the medical ethics underlying their profession to decide the further course of action. Euthanasia is one such moral dilemma in the eyes of doctor which very complex to be addressed.

Euthanasia is opposed by the medical ethicists based on the hippocratic oath. However, one has to consider the time factor, social background and technological background in evaluating hippocratic oath. There is a paradigm shift in the medical field since the time of Hippocrates so it has become mandatory to reform the ancient conceptions. According, to hippocratic oath abortion is condemned but in today's world nobody will consider abortions on specific situations are always accepted. hippocratic oath is based on the general idea *"primum non nocere"* menaing "First, do no harm" which is considered as the fundamental principle of medical ethics. But with the advent of present day medical field there are certain treatments which cannot be performed

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without harming the patient. One such treatment is chemotherapy where the patient undergoes intolerable pain even if it kills the patient's cells. Hence, it can be justified that we are not in the principle of hippocratic oath with the present day medical technology.

The goal of medicine is not only to heal and preserve life but also to serve the patient's desire. According to Marcia Angell, "The highest ethical imperative of doctor's should be to provide care in whatever way best serves patient's interests, in accord with each patient's wishes, not with theoretical commitment to preserve life no matter what the cost in suffering". When death is imminent and there no chance of getting back to life, the doctors still have the duty to respect patient's wishes and to do everything possible to relieve the patients sufferings.Many dying patients want assistance in suicide. When the patient is suffering, has no hope of recovery and when the request to die is rational and uncoerced then the doctors dual obligation to relieve suffering and to respect patients wished dictates that such request should be granted.

According to Hippocratic Oath the doctor's duty doctors is not to harm. It is implied that the principle not to harm is not violated if the death of the patient would cause only less harm then prolonging unnecessary suffering. Hence, there are situations which can be convinced or granted for assisted suicide.This seems to one sided of an argument, the implications of physicians-assisted suicide can be viewed as a violation of medical ethics. For instance, the relationship between a doctor and a patient is sacred trust.

This trust in the doctor-patient relationship will disintegrate if allowed to kill patients.To ensure that doctors do not abuse their power the medical profession has set voluntary limits on itself. These limits take the form of medical ethics. The hippocratic oath is the original statement of medical ethics and many medical graduates still take it today.Thus the hippocratic oath which served as a corner stone in the medical profession for centuries condemns euthanasia. According to the American Medical Association "Physician-assisted suicide is unethical and fundamentally inconsistent with the pledge physicians make to devote themselves to healing and to life." One principle of medical ethics that of patient autonomy holds that doctors should respect the wishes of their patients.

But this principle is far from absolute cannot do what patients ask them for.The doctor would have to discern how much pain the patient was experiencing. What amount of pain is necessary to justify euthanasia? How could a doctor decide that yes the patient should be helped to diebut no that patient there is not suffering enough

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and his request for suicide should be refused? There is no quality of life measuring stick. Such assessment is entirely subjective. Hence, the doctor cannot and must not decide when patient has to die.

Accordingly, the doctor cannot decide whether death would benefit the given patient because such decisions would lead to playing a role of the God. If the doctor is elevated to the level of God there is always a possibility of misuse in the practice of euthanasia. Hence doctor assisted euthanasia in certain situations should not be allowed.

Here, we cannot have a general statement that euthanasia is wrong or right. Rather than generalizing euthanasia the specific situations under which it has to be performed has to analysed. The expertise of the doctors, the government, the family members and more importantly the approval of the patient everything has to be analyzed in a judicious way in performing Euthanasia. Hence, there are no fundamental principle underlying every mercy killing rather it varies with respect to the situation and time.

The central core of the individual liberty is that individuals have all the right to do as they wish with their own bodies unless and until it does not harm others. The option of choosing how to die is the last decision that a person makes in his life and he must have the liberty in choosing that. This chapter also deals with autonomy, dignity and right to die.Euthanasia can be ethical if it is justifiable that the quality of the patient's life has become so intolerable that he would prefer death than in continued suffering. It can also be the criteria of ethical if the patient has lost all hopes of recovery and wants death to be occurred. Since, it is impossible to know how much the other person is suffering. It is only the suffering person can make such a serious decision. The idea behind this is that apart from the dying patient why should an ethicist, doctor, law or society should be claiming what is best for him.

Euthanasia is unethical because every human life has an intrinsic and innate value that is one of reason why every civilized society condemns murder. Some argue that people who are in intolerable pain has lost the value of life and they do not deserve to live. This is in contradiction with the fundamental purpose of life which upholds the sanctity of life.Hence, taking away one's own life according to one's own wish or on the decision of doctors or relatives as in voluntary or involuntary euthanasia is always condemned. Sanctity of life states that euthanasia done voluntarily or involuntarily is wrong because decision about life and death has to be decided by the God alone.

As pope John Paul II states, "euthanasia must be called a false mercy, indeed a disturbing "perversion of mercy". The phrase *mercy killing* is contradiction because a compassionate person can never condone killing. Another phrase *death with dignity* is

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also seemed to be in contradiction since it implies that some deaths lack dignity. Every individual has the fear of intolerable pain and death but their dignity is not lost since they are in the dying bed. Because no dying person's innate dignity is lost by his or her suffering. The ethical choice behind is to respect the lives of all human beings even when they confront death.

Conclusion

Euthanasia will stop the suffering of the patient's pain. This can be done by the physician but physician's duty is saving the life of patient. They should give the best treatment and mental support to the patients. Physicians have duty and responsibility to the society and to his patients.Sothe physician comes in grey zone in taking the final decision ofapplying euthanasia. In this case they are taking autonomous choice regarding whether they have to apply euthanasia or not. They can perform euthanasia to his/her patient but that should not be against the medical profession. Otherwise gradually it will be practisedby all medical institutions and also might be misused.

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SECTION-7

WOMEN EMPOWERMENT, POLITICAL AND SOCIAL ISSUES

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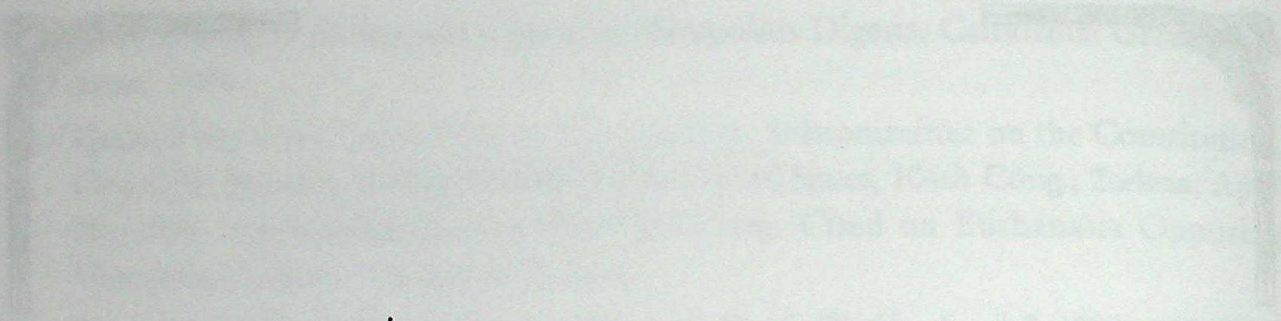

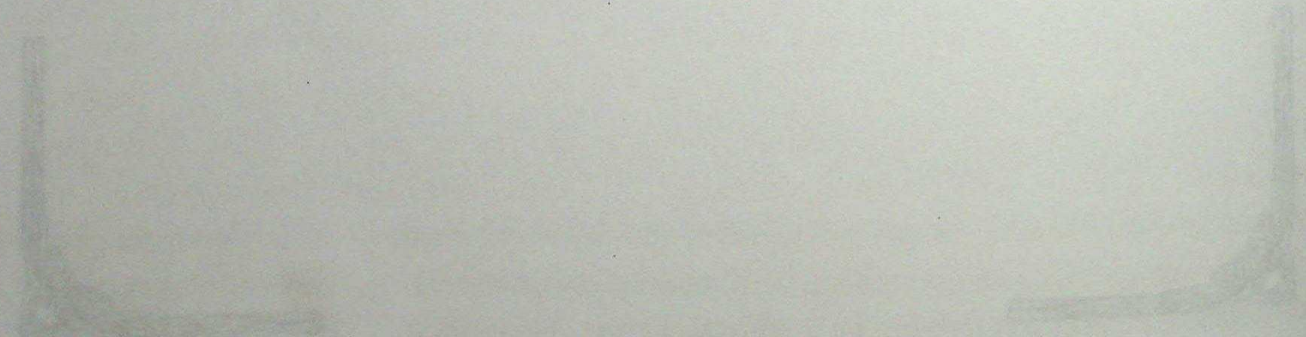

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Chapter-51

Women Empowerment : Women in Indian Context

–SADHANA THAKUR

Professor S.R. Tater, former Vice- Chancellor is well known academician and administrator. He has been associated with number of International Organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than fifty books and two hundred articles on different subjects. He is doing selfless service by spreading Yoga and Science of Living among youths. He is a philosopher, guide and real friend to those who believe in human dignity and self respect. Five year back, I met him while he was chairing a Seminar in Patna and became his admirer.

Much has been said about gender equality and empowerment of women but women remain socially weak, dependent and politically powerless especially at grass root levels. It is said that India resides in the villages but the condition of people staying there is still every bad, especially women, Whereas the state of Bihar is concerned, it's state of simple societies, under domination of men. Literacy rate is very low and exploitation breeds dissatisfaction among women and they keep themselves aloof of public life.

I would like to define briefly the concept of women empowerment; Empowerment in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance. It is transformation of the structures of institutions that reinforces and perpetuates gender discrimination. It is a process that enables women to gain access to, and control to materials as well informational resources. The concept of women's empowerment, throughout the world, has its root

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in women's movement. It is since the mind 1980s that this term became popular in the field of development, especially in reference to women. In India, it is the Sixth Five Plan (1980-1985) which can be taken as land mark for the cause of women. "Women and development' was introduced for the first time. An idea which is gaining momentum these days is that increased participation of women in decision making at all levels will help of adjusts the goals perused through development.

The universal declaration of Human rights. 1948 declares that all human beings are born free and equal in dignity and rights. Despite this declaration women's freedom, equality, dignity, and rights are persistently compromised by lows and custom that s men's are not. Women have been facing gender based abused such as inequality of opportunity in education, employment, housing, credit and health care, and crimes lie rape, evetesting as well as domestic torture and violence etc. for last several centuries.

It is a fact that all societies, whether the East or the west, have denied freedom, equality and justice to half of the population i.e. women community. Millions of women are in low pay and poor status, Even after more that fifty years of universal declaration of Human rights. 1948 women are still deprived of ever basic human rights in most of the societies especially in the Third world. The Indian constitutional provisions promise that there would be no discrimination and injustice on the ground off sex, yet in practice women in large have failed to enjoy even basic human rights.

Even in western nations including the U.K. women in law, management, medicine and education are all too often paid notably less than men for work of similar value. Thus women inferior status appears more or less a global problem. But the problem assumes greater importance in Indian because the country is poor due to low economic status and growing population with respect to the other developed countries.

So far as the constitutional position of women in India is concerned, the chapter III of Indian constitutions entitled fundamental rights promises human rights to the citizens of India. Women are ensured equal rights along with men. Even the directive principles of state policy (part-IV) sows that women of every section of the society have equal rights with men and have equal protection of lows too. Actually this is the theoretical and the idealistic context of the women's rights issue. But the practical and empirical side does not corroborate it. The devasadi Law, the Dowry prohibition Act, the suppression of immoral traffic in women and girls Act etc. observed more in violations than in active implementation. It is a fact that some women of higher status, education and richer background enjoy human rights more than their poorer, uneducated and unclean sisters residing in the same locality.

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The extent of political participation of women in India is still marginal. The Bihar, women's participation is meager. The percentage of women's contesting elections is also not satisfactory in Bihar. Although there are nearly 47% of women voters yet we find that hardly 4% women legislators were elected in Bihar except in 1957 and 1962 when their percentage was 10.6% and 7.8% respectively. In 1990 election only 31% of women were elected in Bihar Legislative Assembly. Rarely women legislators could participate in ultimate decision-making process (i.e. the cabinet decision).

It is interesting to mention here that women came out of their four walls to join freedom movement. They were ignited by the clarion call of Mahatma Gandhi. Bihar was not lagging behind. Bihar council of women and Bihar Charkha Sangh were fomed. On 8th July of 1928 the end of purdah system was announced at Patna. Women of Bihar participated in the Champaran movement followed by non-co-operation and civil disobedience movement but after attainment of independence, the alliance between social movement and women's broke down personal count. Along with national freedom women also wanted freedom from unnecessary male domination which many nationalist were not willing to concede. The women's activities were checked and controlled in post independence India. In Bihar, the situation became further worse. Political parties failed to maintain rapport with women. Even women wings of political parties have not succeeded in mobilizing women.

It does not mean that women have not played significant role in polities at global and national level. A section of women with some educational background, who generally came from the elite families and were free from family burden participated in the political scenario. Some time they became the top decision makers like Mrs. Indira Gandhi, Mrs. Margaret Thacher, Mrs. Golda Meir, Mrs. Sirimavo Bhandarnanyaike and her daughter Chandrika Kumartunga, Mrs. Benzir Bhutto etc. From the beginning of the 20th century we find that significant role was played by women in Indian polity like Annie Besant, Sarojini Naidu, Sucheta Kripalani, Vijya Laxmi Pandit, Aruna Asaf Ali etc. Even in the past we find many women like Chandbibi, Razia Sultan, Rani of Jhansi etc. Who played significant role in India polity even in the male dominating society. As there was no consolidated efforts to encourage women to participate in decision making process, instead there was vehement opposition by the male elites, their periods of performance were short lived.

I would not be out of place to mention here that many great men played significant role for the upliftment of women and worked hard to save them from the cruel social systems. In this context I must mention the name of Sri Raja Ram Mohan Roy who

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regarded humanity as one family with different nations and tribes as its branches. He boldly asserted that women in general were inferior to men in bodily strength and energy, consequently the male part of the community taking advantage of their corporeal weakness had denied to them those excellent merits that they entitled to be nature. He cited the name of Lilawati, the wife of Kalida.

Moreover, Raja Ram Mohan Ray waged a crusade against the practice of Sati pratha, He cited the shastra to disprove the content on of orthodox Hindu that the praxis of Sati had religious sanction behind it. During mugal period, the great Akbar tried his best to suppress this practice among the Hindus and it is also said that Jahangir too made a law of death penalty for this offence but could not carry it out in action. Peshwa Bagi Rao abolished it in his dominions.

No doubt with the passage of time we find that there has been more and more participation of women in the Indian polity, yet we find that it is insignificant even today. If people want that the Indian democracy should flourish then the first step it to free and fair election for which the money and muscle powers have to be controlled. This needs political will and people's participation from grassroots level in right direction. As women constitute about 50% of Indian population their substantial representation is essential for smooth running of democratic process and perhaps their participation might help in establishment neat and clean administration.

For this purpose people have to be properly educated about the significance o the necessity of women participation of all fields. I male domination society give a change to women by education their women folk of their rights and privileges, then one can hope for the large number of women participation in all field. As a result of the 73rd and 74th constitutional Amendment, a total of about 7.5 lakh women are elected to panchayats, municipal corporation and local bodies in India. This participation of women at local level democracy will not bridge the gap between the state and parliamentary level of democracy but will after the very character of decision making. It will also force the state to stop staying a role in the perpetuation of unequal relations between men and women through unimaginative development politicizes and half hearted legislation.

In conclusion what I feel that there are two separate issues to be resolved here: (a) providing more power to women and (b) selecting that best persons to look after women's welfare. Women are demanding reservation for themselves because they will be systematically denied their due. They need reservation also because, as a matter of

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stand, they connot complete against men nor hope to succeed. The expectation that reservation for women in legislatures will lead to better governance is based on theory that women will look after women's welfare better that men will. But I differ from this view and what I feel that reservation for women may increase women are victims of their mother-in-law because they lend a hand in bridge-burning, mothers abort female fetuses to get a boy child later, they neglect girl child and decimate against the girl child and so on. So long as such conditioning persists, merely replacing men by women legislators will not suffice. Only by eradicating male chauvinism this evil cannot be eradicated rights from the roots.

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Chapter-52

Equality and Security of Women in Education

—MRS. HAJRA MEMBER SAHEB

Professor S.R Tater is a philosopher and philanthropist. He is a great educationist. His mission of life is to spread education among poor people. He believes that without education women will not get her due share. Education empowers women in real sense. Education is pre requisite of development. He is associated with number of institutions. In Ladnun, he spent ten years and gave education to young girls. I admire his dedication, simplicity and devotion to dharmasangh.

Women and girls recieve far less education than men, due to both social morms and fears of violence. India has the largest population of non-school-going working girls. India's constitution guarantees free primary school education for both boys and girls up to age 14. This goal has been repeatedly reconfirmed, but primary education in India is not universal. Overall, the literacy rate for women is 39 percent versus 64 percent for men. The rate for women in the four large northern states – Bihar, Uttar Pradesh, Rajasthan and Madhya Pradesh – is lower than the national average it was 25 percent in 1991. Attendance rates from the 1981 census suggest that no more than 1/3 of all girls (and a lower proportion of rural girls) aged 5-14 are attending school.

Although substantial progress has been achieved since India won its independence in 1947, when less than 8 percent of females were literate, the gains have not been rapid enough to keep pace with population growth there were 16 million more illiterate females in 1991 than in 1981.

Sonalde Dessai in gender inequalities and demographic behavior asserts that "parents" reluctance to educate daughters has its roots in the situation of women. Parents

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have several incentives for not educating their daughters. Foremost is the view that education of girls brings no returns to parents and that their future roles, being mainly reproductive and perhaps including agricultural labor require no formal education. As more and more boys are engaged in education, there is a growing reliance on the labor of girls. Girls are increasingly replacing their brothers on the farm while carrying on their usual responsibilities in housework. A large proportion of the roughly 40 million "nonworking" girls who are not in school are kept ar home because of responsibilities in housework" .

The role of parents is to deliver a chaste daughter to her husband's family. Sonalde Desai goes on to point out that "another disincentive for sending daughters to school is a concern for the protection of their virginity. When school are located at a distance, when teachers are male and when girls are expected to study along with boys, parents are often unwilling to expose their daughters to the potential assault on their virginity."

There is little response to counter these obstacles. School hours remain inflexible to the labor demands of girls, many villages do not have a school and fewer than 1/3 of India's primary and middle-school teachers are women.

According to mapping progress, "educational funds were cut by 801.3 million rupees in the 1991-92. In controvery some of the most poewrful Indian women are the physical manifest of power, dedication towards work, will and grace have shown extraordinary brilliance in their fiels.

With every ladder these powerful women are seen in different field, be it business, sports, politics,arts,hospitality ,entertainment,literrare women who have made India shine on a global platform. In film industry Aishvarya Ray, Priyanka chopra, Sushmita sen, In the field of sports national badminton champion saina Nehwal, in Bank, wholesale banking ICICI group executive, Zarin Daruwala, Kalpana Chawla in the field of space, first women primeminister Smt. Indira Gandhi, first women president Smt. Pratibha Patil.

M.P. Government has begun many programmes for the welfare of women education as usha kiranjojna, Ladli Laxmi yojna, Gao ki beti yojna, Vishishta shiksha zone, Kanya utkrashta shiksha kendra yojna, Free bicycle yojan, Kanya saksharta protsahan yojna, Kanya shiksha parisar & aashram shala. These programmes have got better responses from women. If alongwith this programmes, society accept equality of education completely then only equality will come in reality. Until we bring change in basic attitude of people what brings. Gender inequality we cannot achieve right at equality in education. It is true when a women progress family progress, society progress and nation progress.

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A wealth at research over the last few decades has established that the benefits of female education are substantial. Fagerlind and saha (1989) letter of psacharopoulos studied concluded that the rates of return to the educational investment on women exceeds that of me, perticularly in developing countreis. According to the study, the average return for all levels of education combined was 15% for women as compared to 11% of men. It's been note that social returns to female education are high exceeds the returns to male education. Female education improves children's health, reduces the number of unwanted births and causes women to want smaller families. The potential for more productive labour, better health and allower population growth all argue for more investment in female education.

The opportunity cost of girls economic value takes priority over education. When we talk about the equality in education for boys and girls, here comes the issue of those thoughts what took birth in some age, and turned into ideals of people and took the formof traditions,like 'Beti paraya dhan, beta budape ki lathi'.

When son is born with this that he will earn money importance of son increases itselt as he becomes the source of fulfilling basic need. If this selfishness and narrowmindness are removed from the mind of the people equality of gender will take place strongly.

Today when women are getting education their dependency on husband and son are decreasing. So they are becoming in the favour of girl-child and their education. With self dependency and education if women can keep herself untouched to ego, prosperity will also come with equality in family and society.

Many of the girls enrolled in primary school in developing countries does not complete primary school. Reason for dropping out of school include pregnancy, early marriages, HIV infections, hostile learing environment and social attitude towards girl education security and the need for physical safety or protection are traditions that often demand special concern for for girl privacy and social repulation (Herzetal, 1991. Njau and wamahiu. 1998). In cultures where female seclusion is practiced the impact of that tradition on girls enrolement after puberty is substanical. Udaga and Heneveld (1991) indicate that in some rural area of Mozabiqe families keep daughters out of school after their first menstrution and initiation rituals.

Religion is frequently assiociated with low female participation in school (Appleton and others, 1990 udaga and Heneveld 1995). The reason have to do with the fear of parents based on assumption that western eduction promotes values and behaviour for girls that are contrary to cultural norms. Brock and cammsih (1991) imply that religion is a proxy for cultral views about appropriate female roles. Christian communities also

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withdraw their daughters because they fear that formal schooling brings about non-traditional customs to girls.

War affected Kabul is an apparent example of restriction of women eduction with the purpose of security of girls . The Taliban, ousted from from Kabul in 2001, introduced Islamic law including public executions and amputations. Added to this, was a flurry of sexist rules forbidding girls from going to school and women from working. The Taliban oppose education for girls, which they say is Un-Islamic. Women and girls may not leave their home without a male relatives.The Afghan gorvement has since sought to improve access to education for both boys and girls .But it is still a deeply traditional and conservative society. Many feel that once girls reach puberty, leaving the home, even for the school might cast doubt on their honour.Many of jeering young men hanging around outside schools and following the girls home clearly belive that too.

In spite of police presence near every school boys manage to tease girls and even kidnep them and sexually abuse them.such unsafe enviourment advocate islamic law of forbidding girls from going to school. School distance from home too gives rise to issues of special concern for e security.adolecent girls may be victims not only of sexual harassment but also of abduction,after which they are forced to marry their abductors.

Girls in Afghanistan run a gauntlet of intimidation and harrassment by youths carring kinves, everyday as they go to school from acidattacks murder, torching of schools and sexual assault violence against girls student is crushing the dreams of thousands of afghan girls and women hungry to learn. Many want an education so can have a hand In rebuilding their countrly.

Maryam mansoor quit school because her worried father wanted her to a lot of my friend don't come to school anymore because they fear the boys harrassment and kidnappings,the 18 year-old told reuters news agency. I like to go to school and later, I want to go to university to be a doctor or someone important in the future,but I don't want to make my family upset because of my education. Whatever my father has decided is right, said marlyam mansoor.

This is not the problem of an afgan girls maryam mansoor alon but it is the problem of thousands and thousands of girls in many countries. The 2011 education for all globle monitoring report launched on march 1, warns that rape and other sexual violence are depriving millions of children of an education by keeping them in a climate of terror. The report turns the spotlight on the widespred and systematic sexual violence in conflict-affected countries, whose victims include a high proportion of school-age girls.

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Sexual violence damage education on many levels. Girls subjected to rape often experence grave physical injury-with long term consequences for school attaendance. The phychological effects including depresssion, trauma, shame and withdrawal, have devastating consequnces for lerning.

Many girls drop out of school after rape because of unwanted pregnancy, unsafe abortion and sexually transmitted diseases, including HIV and AIDS as well as other forms of ill helth trauma, displacement or stigma, sexual violence creates a wider atmosphare of insecurity that leads to a decline in the number of gorls able to attend school.

In our country untouched to such crime ? Recently steating of girl children of laboures in mandsaur is an example of crime that not only deprive these children of education but worsen their life. There would be so many unrevealed cases In our country. School girl pregnancy and the incidence of female dropout are closely related through out the country. Usually unwanted, these pregancies end the schooling of girls both though self-withdrawal and national pregancy policies that ensures the explusion of girls from education system with little or no chance of re-entry. Odaga and heneveld (1995) indicate that fear of pregnancy is another factor for prantes to remove their children from schools. They refer to a study in cameroon where christian parents were found to marry off their daughters at puberly even if they have not finished primary school for fear of pregancy. The helth implication of teenaga are another reason for early dropouts. A study in keny showed that secondary school girls,who had been pregnant were twice as like to report poor health than those with no pregancy history. (Youri, 1993)

Latest study shows that everyday around 10000 girls are going for abortion around the world. Having sex is cool but after attaining certain age. Going for it in the sake of fun that too while you are busy preparing for your board exams is not a good sign at all. The reason that such cases are happening is no doubt the media where things are shown too openly.

Young boys and girls are daring to go ahead with that one night stand to sea hou it feels like. They don't even care to do it safely by using protection. This is definitly not a positive sign as it might tend to early sexually transmitted dieases and even worse,AIDS. Parents will have to look into the lives of their kids and the kids will have to realize that there is an age and time for everything.

One more reasone behind these acts could be lack of sex education. These things have become common after MMS scandals, and easy access to porn sites on that net. It has to be stopped or else the future of these students and of course the country would

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be in dark-when it is the age to learn theory then one should not go for practicals. No dought modernizatin of thoughts have increased the risk of risk of sexual crime. It is so ironic that when we talk about the security of girls at the same time we here the cases at sexual harrassement with men and rape of men too.

Most governments are however committed to promoting full and equal access to and completion of educatin for girls. To enroll, participate in all school activites and complete school, girls require a safe and secure environment in and aroud the school. Girls are mostly likely to feel safe and protected in school environment where the infrastructure that is school buildings and sanitary facilities, teaching aids including textbooks the physical environment thaat include playgrounds ane every space in the school is conducive to their participation in all school actvities.

The learning environment in schools is heavily influenced by attiudes, tradition, customs behaviour and practices that have a dired largely negative, influence on girls development. A secure and safe environment requires that all forms of violence in the school are forbidden and that the girls rights are respected. There is need for school policies, government protective legislation and their enforcement; open duscussion and engagement with safety issuses of girls in and around the school, monitoring and reporting of girls protection issues. Services for recovery and reintegration of those violated and schools and surrounding environments safe for girls. More female teachers employment brings very successful role models very close to female students perticulary in rural areas.

It is natural that man is man and woman is woman. We cannot fight with nature we can not go against the nature but we can make environment favourable. Education is only the weapon to defence a woman from physical violence. Sensitisation of community, awareness among parents, sex education and defence education may create a safe environment.

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Chapter-53

Philosophy of Christian Feminism

–JOHN CHRISTOPHER KOMALAPUDI

Professor S.R Tater is a educationist and administrator. He is expert in Indian Philosophy. His mission of life is to spread the Jain philosophy among people. His keen area of interests is Yoga, Science of Living and Spirituality. He is a rare combination of engineer, educationist, social worker and philosopher. I admire his dedication, simplicity and great respect to other religions. Recently, I read his great work on Women in World Religions, a multi volume series. I am indeed a privileged to be associated with him.

Feminist philosophy of religion poses feminist questions about religious texts, traditions, and practices, often with the aim of evaluating, redefining, or reconstructing in the light of gender discriminations. Feminist philosophy provides a critical understanding of various religious concepts that defines, sanctions, and sometimes challenges gender roles and gender-inflected representations. The first wave of feminism in the nineteenth and early twentieth centuries included an increased interest in the place of women in religion. Women who were campaigning for their rights began to question their inferiority both within the church and in other spheres justified by church teachings.[1]

Katharine Bushnell (1856-1946) was a Christian writer, physician, medical missionary to China, and Bible scholar skilled in both Hebrew and Greek, and social activist. Of particular interest to her was the status of women in the Bible, believing it had been mistranslated and misinterpreted. She was a forerunner of feminist theology. Her lifelong quest was for biblical affirmation of the integrity and equality of women.[2]

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Frances Elizabeth Caroline Willard (1839-1898) was an American educator, temperance reformer, and women's suffragist. Her influence was instrumental in the passage of the eighteenth (prohibition) and nineteenth (women suffrage) amendments to the United States constitution. Willard became the national president of the world woman's christian temperance union, or world WCTU, in 1879, and remained president for 19 years. She developed the slogan "do everything" for the women of the WCTU to incite lobbying, petitioning, preaching, publication, and education. Her vision progressed to include federal aid to education, free school lunches, unions for workers, the eight- hour work day, work relief for the poor, municipal sanitation and boards of health, national transportation, strong anti-rape laws, and protections against child abuse.[3]

Elizabeth Cady Stanton (1815-1902) was an American social activist, abolitionist, and leading figure of the early woman's movement. Her declaration of sentiments, presented at the first women's rights convention held in 1848 in Seneca Falls, New York, is often credited with initiating the first organized woman's rights and woman's suffrage movements in the United States.[4]

Christian feminism is a part of feminist theology which tries to find out the equality of men and women morally, in all aspects from a Christian point of view. Christian feminists argue that contributions by women in that direction are necessary for a complete understanding of Christianity.[5] Christian feminists believe that God does not discriminate on the basis of biologically-determined characteristics such as sex and race.[6] Their major issues include the ordination of women, male dominance in Roman Catholic complementarianism has generally advocated roles for womenChristian marriage, recognition of equal spiritual and moral abilities, reproductive rights, and the search for a feminine or gender-transcendent divine.[7] Christian feminists often draw on the teachings of other religions and ideologies in addition to biblical evidence.[8]

Egalitarianism

According to Christian egalitarianism, gender equality in Christian church leadership and in Christian marriage is biblically sound. Christian egalitarianism holds that all people are equal before God and in Christ. All have equal responsibility to use their gifts and obey their calling to the glory of God. God freely calls believers to roles and ministries without regard to class, gender, or race.[9] Ultimately, Egalitarianism holds that all human persons are equal in fundamental worth and moral status. This view does not just apply

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to gender, but to religion, and any other differences between individuals. The Apostle Paul wrote: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."[10]

Christian Egalitarians believe that full partnership in an equal marriage is the most biblical view. As persons, husband and wife are of equal value. There is no priority of one spouse over the other. In truth, they are one. The Apostle Paul's statement sometimes was called the "Magna Carta of Humanity."[11]

Complementarianism

Complementarianism is a theological view held by some in Christianity that men and women have different but complementary roles and responsibilities in marriage, family life, religious leadership, and elsewhere. The word 'complementary' and its cognates are currently used to denote this view. For those whose complementarian view is biblically-prescribed, these separate roles preclude women from specific functions of ministry within the Church.[12]

The complementarian view of marriage asserts gender-based roles in marriage.[13] A husband is considered to have the God-given responsibility to provide for, protect, and lead his family. A wife is to collaborate with her husband, respect him, and serve as his helper in managing the household and nurturing the next generation. Complementarians assert that the Bible instructs husbands to lovingly lead their families and to love their wives as Christ loves the Church, and instructs wives to respect their husbands' leadership out of reverence for Christ. The husband is also meant to hold moral accountability for his wife and to exhibit a sacrificial love for her. The wife is meant to respond to her husband's love for her with love in-kind and by receiving his service and leadership willingly.

Complementarian and Christian egalitarian views need not be mutually exclusive, according to some recent proposals that one can subscribe both to Complementarianism and Christian egalitarianism. This theoretically would allow men and women to complement each other without any form of hierarchy. This view argues that the Bible prescribes both equality and complementary positions and roles for both men and women.[14]

Roman Catholic complementarianism has generally advocated roles for women as teachers, mothers and nuns. Some traditionally Roman Catholic countries have been called matriarchal because of the high value that was placed on women, and there are

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numerous women who have been beatified and who are venerated among the saints. However, the Roman Catholic Church restricts ordination to men, since the Lord Jesus chose men (viri) to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry.

Women in Church Leadership

The Roman Catholic Church has formally opposed radical egalitarianism and has stated that the differences between men and women are not merely phenomenal, but are in fact ontological in nature.[15] However, the Roman Catholic church, the Orthodox Christian churches, the Southern Baptist Convention (the largest Protestant denomination in the U.S.), The Church of Jesus Christ of Latter-day Saints, and most churches in the American Evangelical movement prohibit women from entering clerical positions.[16]

In both mainline and liberal branches of Protestant Christianity, women are ordained as clergy. Even some theologically conservative denominations, such as Assemblies of God, ordain women as pastors.[17] In his 2004 Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World, Cardinal Joseph Ratzinger warned against a related tendency to see gender as culturally constructed, which has generated "a new model of polymorphous sexuality," which reflects an "attempt to be free from one's biological conditioning."

Gender Roles in Christianity

Gifts from God, a belief among Christians, and how we use them are likewise fashioned by gender roles. There are numerous gifts mentioned in the Bible; they include: prophesying, serving, teaching, encouraging, contributing to the needs of others, leadership, showing mercy, message of wisdom, message of knowledge, faith, gifts of healing, miraculous power, distinguishing between spirits, speaking in different kinds of tongues, and church administration. An important point to bring out to students is that no where are gifts presented as gender specific.

Instead, we are told in Romans 12:6 that "We have different gifts, according to the grace given us" and in 1 Corinthians 12:4 that "There are different kinds of gifts, but the same Spirit." Yet, if we were to assign gifts according to traditional gender traits, many gifts would fall squarely under masculine traits, e.g., leadership and church administration, and others under feminine traits, e.g., serving and encouraging. Furthermore, in Romans 12:6-8, the importance of using our gifts is stressed, pleading

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if one's gift is prophesying, let the person prophesy; if it is serving, let the person serve; if it is teaching, let the person teach; if it is encouraging, let the person encourage; if it is contributing to the needs of others, let the person give generously; if it is leadership, let the person govern diligently; if it is showing mercy, let the person do it cheerfully.

Finally, the commandment, "You shall love your neighbor as yourself" (Matthew 34:39) shoots straight at conceptions of gender. Throughout history and the world today, one sex is mistreated at the hands of the other due to sexist ideology, practices, and laws. Furthermore, without an education in gender roles, Christians who enter the missions field may be ill-equipped to love their neighbors whose ways are so far from their own. In addition, the new commandment: "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another" (John 31:34) sets a holy example of how we are to treat one another, male and female.

The modern feminist movement has brought into sharp focus the role of Christian women in the church and home. It has caused a great controversy and many denominations have changed their positions on the role of women and now have women preachers, deacons. Many justify their change in position saying the Bible discriminates against women and state Paul's writings reflect his anti-female bias. Many just state what the Bible says is out dated and not in line with modern thought and was only a cultural restriction that applied in Paul's day. The result has been that some have reinterpreted the passages that deals with women in Scripture and ignoring sound biblical interpretation have given these scriptures a meaning in line with the feminist movement.

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Chapter-54

Indo-Pakistan Relations and Afghanistan Issue

—VIPLAV

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Introduction

The Bonn summit on Afghanistan has drawn the line in Pakistan. Either Pakistan changes its course or gets excluded from the fight against terrorism. The US has made up its mind to treat Pakistan differently after 55 years of close and special relationships. The people of Pakistan are in the mood of resentment. They found themselves cheated not only by America but by their own government. So, the options before Pakistan are not many. The hardliners in Pakistan are once again near to the political mischief. There is rumour of military coup in Pakistan. Pakistani military chief Kayani has ordered to hit the NATO plane if the US dares to attack the Pakistan. The worsening Pakistan-US relations are an opportunity as well as a threat to India.

Opportunity because this is the first time after four decades of directly or indirectly, Afghanistan in particular and south Asia in general, is getting rid of American presence.

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This allows the south Asian countries to reorient their policy and approach to fix their own troubles. Therefore, Pakistan can utilise this opportunity to change the course of its anti-India approach to a joint venture in facing security threats. This could be a threat as well, if Pakistan does not formulate a new set of agenda. Post Bonn summit has left Pakistan limping on its own feet. Mushroomed and infested terrorist outfits in Pakistan would occupy the centre stage. That will create a more troubled condition for India and Afghanistan.

The Bonn summit has also raised certain fundamental questions. It was the latest on a series of international conferences on the future of Afghanistan. Can Afghanistan establish an order without Pakistan after 2014? Or will Pakistan become a threat to the international community by disturbing the apple cart in Afghanistan? President Hamid Karzai asked for the continuation of political, military and economic support to Kabul, at least for the next 10 years.

This International conference was attended by nearly 100 nations and international organizations sought to create the conditions for an orderly western military retreat from Afghanistan and ensuring the international community's continued support to the government in Kabul after 2014. Both the bonn conference and the one in Istanbul that took place last month were based on the assumption that diplomacy can ensure a successful political transition in Afghanistan. Much depends on the mind set of Pakistan.

The major issue is related with forthcoming approach of Pakistan after this conference. What is likely to be Islamabad's strategy after the Bonn Summit? However, an unstable Afghanistan will not be in Islamabad's interests and may seriously undermine the security situation within Pakistan. The more Afghanistan remains unstable, the more Pakistan is likely to feel the pangs of it. Half of the ills that Pakistan is facing today started with instability in Afghanistan in the 1980s. The movement of refugees across the durand line and their multiple camps created new forms of insecurity in Pakistan.

Improving Indo-Pak Relations is a Good Sign

All sections of Pakistani society –journalists, academics, artistes and businessmen- have displayed enthusiasm and self –confidence in wanting normal and more intensive ties with India. As Pakistan's president, Zardari conceded in an interview to the Wall Street Journal in October 2008 that Kashmiri militants were terrorists, that 'India has never been a threat to Pakistan,' and that Pakistan's economic survival requires that it trade with its neighbours first. In the last few months there are many small initiatives from the both sides which indicate a sign of friendly relations between the two countries.

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Recently Pakistan's military speedily acted with remarkable restraint to return to the Indian military a helicopter that had crossed the line of control. Meanwhile, India has supported Pakistan's bid for a non-permanent seat on the United Nations Security Council with Pakistan responding by supporting India's nominee for the post of secretary general of the commonwealth. But much more significantly, Pakistan has finally decided to grant most favored nation (MFN) status to India after years of failing to reciprocate India's decision to do the same in 1996.

This perception if it takes a proper place in the policy formulation in Pakistan, it would change the six decades of jinx which dominate the India-Pakistan relations. So far Pakistan has been trying to search for a durable and credible identity, other than it being 'not Indian'. Pakistan's constantly strive to show how Pakistan is equal to, if not better than, India in all respects. The complex psychology of the Pakistani ruling elite, dominated by the military, is seen in a small but telling illustration-some of Pakistan's missiles are curiously named after various foreign invaders who ravaged India.

Gandhi has introspected about India Pakistan relations and cautioned them prophetically. Gandhi's speech at his prayer meeting on 4th January 1948 may turn out to be learning. He said: "Mistakes were made on both sides. Of this I have no doubt. But this does not mean that we should persist in those mistakes .For in the end we shall only destroy ourselves in a war and the whole of the sub-continent will pass into the hands of some third power. That will be the worst imaginable fate for us. I shudder to think of it."

There is need to redefine the contours of relationships between India and Pakistan. Taking a long-term view, India must try to persuade Pakistan that the two countries can together make South Asia a formidable force in the world. India-Pakistan confrontation is only helping outside powers. However, Pakistan's principal foreign backers, namely the US, China and Saudi Arabia have their own interest and therefore their own policies vis-a-vis Pakistan. It would be realistic to recognize that continued India-Pakistan tensions and confrontation probably suit one or more of them.

For the last 15 years, Pakistan has linked the MFN issue with the contentious issue of Kashmir and, in the absence of MFN status with India, around 20,000 Indian export items to Pakistan have been routed through a third nation. With the granting of MFN status to India, it has been estimated that the bilateral trade could jump to $8 billion from the paltry $2.6 billion at present over the next five years. This makes this move an important confidence-building measure that will allow the two sides to take their dialogue forward on other more contentious issues.

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The results of free flow of trade between India and Pakistan will be numerous as it will nullify many of the negatives in the relations. First, it will help in building confidence between the two countries. Second, the new arrangement will help both the countries to meet many of their economic necessities in a complementary framework. It may give a push to larger plans like Iran-Pakistan-India and Turkmenistan-Afghanistan-Pakistan-India pipelines, and bring other countries of South Asia towards larger economic integration under the rubric South Asian Free Trade Area. It will also be economically convenient for both the countries to trade directly than to route goods and commodities through third countries.

Third, it may help foster peace, stability and economic development in Afghanistan, as all the countries – India, Pakistan and Afghanistan – are well connected through land routes. Both the countries can cooperate with each other without much external interference towards developing and executing joint projects for reconstruction of Afghanistan, including reviving silk route trade in the wider Eurasian region. India and Pakistan are seriously talking about building a pipeline to transport Iranian gas across Pakistan to India and another to transport Turkmen gas across Afghanistan and Pakistan.

India has a presence in the major provinces of Afghanistan, with consulates General in Jalalabad, Kandahar, Heart and Mazar-e-sharif , and projects in many parts of Afghanistan, including the southwest of Afghanistan where India has just finished constructing the Zaranj-Delaram road that connects Afghanistan's girdle road to Zahidan in Iran. The economic benefits are many if all three countries work in close cooperation. India's security is deeply affected by what happens in Afghanista. India's disadvantage is that it is not involved in Afghanistan's security in any meaningful way. There are different perceptions and designs of India and Pakistan related with Afghanistan. Pakistan looks Indian investment in Afghanistan as an encroachment its security zone where as India finds Pakistan's design to create instability in Kashmir in particular and South Asia in general.

Major Hurdles in Joint Ventures in Afghanistan

Indian and Pakistani competition in Afghanistan long precedes the advent of the Hamid Karzai regime. Despite Pakistan's physical proximity to Afghanistan, the two have not always enjoyed the most cordial relations. Indeed, during the long rule of King Zahir Shah (1933-1973), India actually had better relations with Afghanistan than did Pakistan, barring a brief rupture during the 1965 Indo-Pakistani conflict. Even after

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Zahir's overthrow in 1973, India managed to maintain close ties with the subsequent communist regimes. Nevertheless, after failing to engage Pakistan with the prospects of a regional solution to the Soviet invasion and faced with substantial American military and economic assistance to Pakistan ($3.2 billion for six years), India avoided any public censure of the Soviet occupation. The Taliban victory finally gave Pakistan's politico-military establishment a long-sought goal: grant it strategic depth against India. India, on the other hand, was forced to abandon its embassy and withdraw its diplomatic personnel from Afghanistan. It was during this period that Pakistan managed to bolster its ties with the Taliban regime until after the tragic events of 11 September 2001. India's foreign policy toward central Asia was once seen as "directionless."

Pakistan's Policy of Strategic Depth in Afghanistan

Pakistan has still not given up its dream of "strategic depth" vis-à-vis India by expanding its influence to Afghanistan and beyond. The ISI, the Taliban, Al Qaida are back to their collaborative days. Behind the façade of cooperation with international forces against terror, Pakistan intelligence agencies are propping up another coalition in the south eastern and eastern provinces of Afghanistan. Pakistan's foreign policy goal during the anti-Soviet war in 1980s gradually veered round to establishing control over a post-war Afghanistan. The war was not only made Pakistan a frontline state but created opportunity for acquiring what is known as "strategic depth" vis-à-vis India.

The Af-Pak border has become the epicentre of drug trafficking and terrorism. The nexus between drug trafficking and terrorism in the golden crescent became a major reason for political and social instability in the region. Afghanistan during the last decade emerged as the second largest producer of drugs in the world. Central Asia was the hardest hit by the explosion in Afghan heroin. Tajikistan and Kyrgyzstan developed as important opium routes and became significant drug producers themselves. The new set of political change in Afghanistan will provide an opportunity for Pakistan to capture the Central Asia's major source of energies at the same time to control the political set of systems by infusing Islamic fundamentalism and terrorist networks. Rail communication is an important component of composite communication system.

Pakistan's Strategy in Afghanistan

Pakistan's agenda in Afghanistan is obviously aimed at bringing the Taliban to power thereby ensuring strategic depth which Pakistan, particularly its politicised army, has always looked for.A Pakistan army officer commented that the Indians were

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throwing money at their favourites in Afghanistan; the Russians and the Iranians were also doing the same. He went on to say that Pakistan also must necessarily play the game. Since Pakistan had no money, it could only use the 'crazies', meaning the Taliban. Pakistan believed that it had no choice except to make common cause with the Taliban against the Afghanistan Army, which was equipped by the Americans and would now be helped by the Indians, leading to a dangerous possibility of a two-front war against Pakistan, sandwiched between India and Afghanistan.

Indian Design in Afghanistan

India is a significant player in Afghanistan. It has the world's fifth-largest aid program there, having committed $1.5 billion in developmental assistance. It has played a key role in reconstruction and has developed training programs for Afghan civil servants and police. India has made these investments in the country because its policymakers are keen on ensuring that a radical Islamist regime does not return to the country, that Pakistan not wields a disproportionate influence on any future government, and that Afghanistan might serve as a bridgehead for India's economic ties to the Central Asian states.

India seeks to prevent a restoration of any form of a resurgent Taliban regime in the state. Moreover, India seeks to limit Pakistan's influence over any emergent regime in Afghanistan and to ensure that no regime emerges in Afghanistan that is fundamentally hostile toward India. The rise of Islamist militancy on both sides of the Durand Line also correlates strongly with the rise in militant capabilities in Kashmir and across the Line of Control. The Islamist militant groups supported by Pakistan, at least its clients such as, inter alia, the Lashkar-e-Taiba and Hizb-ul-Mujahideen, are well known to coordinate training, resource allocation and logistical support with groups operating out of northwest Pakistan. Thus, as long as central control and legitimacy continues to elude Kabul, the conflagration in Kashmir will have a ready supply of tinder. India's security and diplomatic concerns in Afghanistan are therefore well-founded. India aspires to develop a sufficient diplomatic and intelligence network within the country to be able to monitor Pakistan's activities within Afghanistan and, if necessary, to work to curtail them.

Second, India is seeking to develop long-term diplomatic ties and economic arrangements with a stable, popular and pro-Indian regime in Afghanistan, which then enables India to leapfrog Pakistan and build robust strategic and economic ties with the energy rich states of Central Asia. In what Stephen Blank characterizes as a "great game"

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strategy, India's goals reflect the desire to control overland routes to maritime ports for Central Asian resources by denying both China and Pakistan the ability to threaten Indian assets in the region

Afghanistan Factor and its Importance for India in Central Asia

However, the continuing instability in Afghanistan and the possible power vacuum that can be created by the withdrawal of NATO-US troops would have negative security and geopolitical implications for India and Central Asia alike. Afghanistan, a strategic land bridge between Central Asia and South Asia is rightly considered as part of greater Central Asia. Unstable situation in Afghanistan poses a serious threat to the security of India and the Central Asian states. The stability in Afghanistan is the most important factor for further developing the region. For India better relations and cooperation with CAR is important as it ensures its influence in the region, help combat terrorism and other security threats.

Events in Afghanistan have a spill-over effect on the CARs, and an unstable and unfriendly government in Kabul could create serious security implications for India, both internally and externally, as they would impact on the country's secular fabric. In fact, India sees the CARS as potential partners in fighting the menace of religious extremism, ensuring its energy security and expanding its trade network.

Why Pakistan Need to Change its Approach

Lost its credibility in west: At the diplomatic level, in recent years Pakistan has been unable to generate much sympathy for its traditional viewpoint on Kashmir, the most recent concrete instance being the European Parliament's report on Kashmir and Afghanistan. Instead, what defines Pakistan's image in the world is its global centre of terrorism, Islamic fundamentalism and nuclear proliferation.

New image of India as a power in south: India-US relations have reached to new height. It has provided India to redesign the agenda in south Asia. The new scenario has placed India in a better position vis-a-vis Pakistan. But Indian policy is based on bringing peace in Afghanistan. It can only garner benefits to all the stakeholders. India knows it better that durable peace in Afghanistan is not possible without Pakistan. The much better option is combined ventures in all the regional powers in Afghanistan. Pakistan and India have long been mutually suspicious of each other's intentions in Afghanistan. Pakistan has often complained of India's growing role in Afghanistan. It spends billions on aid projects there, helping to build roads and other infrastructure.

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Pakistan has also accused India of using consulates along the border between Afghanistan and Pakistan to spy on it.

Pakistan cannot control Afghanistan alone: Pakistan will not get an Afghanistan wholly controlled by the Taliban and under Pakistani influence. The strength of non-Pashtun ethnicities and the US, India and Russia's opposition make that impossible...But India is also unlikely to see a uni-ted Afghanistan under a friendly government which excludes the Taliban and exercises real authority in the Pashtun areas.

With nearly 2500 km of open border, called the Durand Line, and millions of Pashtuns straddling across it, the relationship between Kabul and Islamabad is unique. In contrast, India does not have any operational border with Afghanistan. In recognition of the different impulses shaping Kabul's bilateral relations with Islamabad and Delhi, Dr.Singh during his visit to Afghanistan not criticise either Pakistan or the Taliban. India understands that ending the war in Afghanistan, which has now spilled over into Pakistan, requires genuine cooperation between Kabul and Islamabad. It also needs reconciliation with the Taliban, which fights the Karzai government from its sanctuaries in Pakistan. During Karzai's visit, the two sides issued an 'Islamabad Declaration' that calls for deeper political and economic cooperation and the development of trans-border infrastructure, including the building of rail links between Peshawar and Jalalabad.

India needs to Understand the Role of Pakistan

Afghanistan's problems cannot be resolved without Pakistan's cooperation. But in the long term, a Pakistan in turmoil is not desirable either, as Pakistan is the buffer that protects the whole of the Indian sub-continent from the turbulent lands to its west. Pakistan and India will have to jointly deal with a possible security threat to the sub-continent that could emanate from an Afghanistan in chaos or one controlled by an outside power. Pakistan may be more amenable to the proposition that its essential interests in Afghanistan coincide in many respects with India's, and that India has many capabilities that could be very useful in Afghanistan. Pakistan will first have to get out of its mindset of 'strategic depth', which makes sense if Pakistan wants to position its airfields out of range of Indian aircraft. The first thing that Pakistan must be persuaded to do is to give India transit access to and from Afghanistan. India, for its part, needs to assure Pakistan that it respects Pakistan's genuine security interests in Afghanistan. Undertaking this cooperation within a regional framework can assuage Pakistan's fears about India's presence in Afghanistan.

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Given long-term Indian-Pakistani competition, Pakistan seeks to hobble India's expanding strategic, diplomatic and economic ties with the states of Central Asia. Moreover, the aid that India has provided for the construction of major infrastructure—power plants, transmission lines, schools, hospitals and roads, including the Zaranj-Delaram highway—is ending Afghanistan's dependence on Pakistan, especially for access to Indian Ocean ports. India is also assisting in the building of schools in the volatile Afghan province of Kunar. As a result, it seems that India has not only developed a concerted Afghan strategy, but has also become the "preferred" ally in that country, having invested much more than Pakistan's $300 million. According to an ABC poll conducted between 30 December 2008 and 12 January 2009, 74 percent of Afghanis hold favourable opinions toward India, while 8 percent hold favorable opinions toward Pakistan.

Conclusion

A genuine rapprochement between Kabul and Islamabad is in the interest of India and the region. As it looks forward to such an outcome, India has every reason to help Karzai defend the sovereignty, territorial integrity and the political autonomy of Afghanistan. That is the essence of the strategic partnership between Delhi and Kabul. At a rare press conference this week in Rawalpindi, Pakistan's Army Chief, Gen AshfaqKayani has offered to train the Afghan National Army. This is a bold move that puts Pakistan's cards on the table in what many see as the approaching end-game in Afghanistan.

The Indian and world interest lies in promoting a relationship of 'sovereign equality' and 'friendly cooperation' between Kabul and Islamabad. The best way to achieve this is to end the dispute between Kabul and Islamabad over the legitimacy of the Durand Line, address the aspirations of the Pashtuns who are divided between Afghanistan and Pakistan, and promote economic integration of Afghanistan and Pakistan with the markets in India, Central Asia, and the Persian Gulf. Obviously, one does not expect these ambitious ideas to be executed in a span of days or weeks. The most important thing which needs commendation is that the paradigm shift in relations will move the Indian subcontinent towards peace and development at least by few steps.

The weakness of the United States and its allies is manifest and the domestic support in the west for a long-term military involvement in Afghanistan is fast eroding. The world says it wants a strong and centralized state in Afghanistan. Pakistan, in contrast, wants a weak state in Afghanistan that it can control. The international community is willing to live with a moderate Islamic state in Afghanistan that is tolerant of sectarian diversity

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within the nation and does not export its ideology to the rest of the world. The Pakistan army's instruments for influence in Afghanistan-the Taliban and the Haqqani network espouse a radical and intolerant variant of Islam and are in alliance with international groups that seek to spread their influence through terror. India from the beginning wants a peaceful Afghanistan.

It also desires a sustainable Afghanistan with its own political structures and security apparatus. The challenges come how to make it self-governed and sustainable. There are different factions riddled and divided on ethnic lines. This divided house could be put in right order by the joint ventures of India and Pakistan. The prerequisite of this move needs friendly ties between Indi and Pakistan. That seems unlikely. The political system in Pakistan is controlled by the military. The present army chief Kayani is not in mood to work along with India on Afghanistan. So, different views and security agendas would make it impossible to reorder Afghanistan. The coming months and years are going to be more difficult times for the people of Afghanistan.

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Chapter-55

Role of Pesticides in Rural Development

—ABHISHEK MISHRA

Professor S.R. Tater, former Vice- Chancellor is a humanist. He has been associated with number of institutions and under his guidance number of students got Ph.D. He is doing selfless service to humanity. He established number of institutions and still he is on executive committee of number of organizations. Under his supervision number of students got Ph.D. His contribution in the rural development and water supply is remarkable. I am indeed a privileged persons to be associated with him for last ten years.

Rural environment consists of the feature of agro-economic landscape in which the rural settlement and the socio-economic activities mainly of the rural agriculturists are considered. About 75 percent population of the total 833 million is rural and breathing in rural environment. This fact is of serious consideration that the population of India has tremendously increased from 361 million (1951) to 833 million (2011) at an alarming rate of about 17.64 percent, but the agriculture fields and other resources of rural areas have remained static.

The burden of increasing population comes ultimately on the agricultural fields in view of the growing food requirements. The farmers may augments their income for getting were crop yield the use and consumption of pesticides is very important. But at the same time, the unscientific and increasing use of pesticides is very harmful for the health of the ruralites and other organize of rural areas. India is the 4th largest producer of pesticides in the world

Mostly pesticides such as D.D.T., B.H.C., Methyl parathion, heptachlor etc are very poisonous and pollute the environment in may ways. Pest problems originated with

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the origin of agriculture. As soon as the land was cleared of natural vegetation and replaced by a single species of food plants, humans came into conflict with phytophagous insects.

Pesticides are used mainly in agriculture and to a certain extent for maintain public health. Its use is negligible in the fields of veterinary and forestry. Very small quantity is used for household purposes including the safe storage of food grains. There is no doubt that the use of pesticides causes imbalance in the ecosystem. The risk of environmental pollution appears to be insignificant in view of the fact that the hope of inhabitants to escape from hunger and disease is close to realisation today,than ever before due to the use of pesticides. However their be made an integral part of a well organised pest control system.

Pollution Caused by Pesticides

Pesticides pollute the rural environment through air, water, and land, a brief account of which is being attempted below.

Water Pollution: The pollution of water by pesticides generally occur with the leaching of pesticides into surface water from the treated area inadvertently. Direct contamination of water with pesticides takes place only in case of control of mosquitoes, flies etc. Sometimes, pesticides drifting during aerial spraying may contaminate ponds, rivers and tanks which may carry pesticides in alarming proportions and beyond the tolerance limit.

A few pesticides occur in soils, water plants, air and wide variety of organism in the environment and even in human beings. However, when pesticides of minimum persistence with satisfactory control are used, their accumulation in soil, water, plants and air is quite insignificant. Main source of water polluting pesticides are :-

1. The run-ff into different water systems from treated soil,
2. Discharge from manufacturing units, and
3. Application of pesticides through a real spraying.

In above mentioned main source of water pollution a very little pollution of water from the 1st and 2nd sources is noted. Pollution of water from aerial application is very low and can be easily checked. Many pesticides may be easily absorbed in the mud and water of rivers and ponds. Several fish species have disappeared due to water pollution caused by the highly use of pesticides.

Soil Pollution: Many pesticides remain in the soil for a comparatively long period. It is found that 80 percent D.D.T. originally applied is still persisting in the soil after

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one year of treatment against 75 percent of dieldrin 60 percent of lindane and 55 percent of chlordane. It is observed by scientists that 50 percent of the applied chemicals end up in soils through missing the targets or run-off from the foliage. The large number of pesticides are organochlorines which are known as very stable insecticides and are subject to reactions and destroy the effectiveness of soils.

These compounds are less soluble in water and do not infiltrate in ground water nor they are transported side ways into the open water except when the water particles are taken into the water by erosion. In the same way, aldrin and dieldrin are subject to catalytic decomposition produced by some inner dilutants from dusts. B.H.C. is sensitive to alkalies and under alkaline conditions, the insecticide compounds are destroyed by hydrolysis, Soils absorb some material and they compound so firmly that their insecticide property is nearly lost. Thus pesticides are being gradually oxidised into the environment.

Air Pollution: Air pollution due to pesticides occur around the pesticide manufacturing unit and to a limited degree on and around farmlands and godowns under funigation (Led Better, J.O., 1972). When a farmer sprays in his fields, he is poisoning; the air, and area where such chemical applications are carried on, have become martyres of environment. The outcome of their application is that the farmers of the study region are themselves polluting their rural environment.

Other Pollution: Pesticides also get biologically magnified through food cabin and become source of health hazards to men and animals equally. Thus there is world-wide concern over environmental pollution caused by pesticides.

Problems Caused by the Use of Pesticides

With the increasing use of pesticides for getting high yield per unit area the man himself has endangered his living and made himself amenable to the toxic effects on health and hygiene. Four dimensional problems are created which are categorised below:

1. Ecological problem.
2. Physiological problem
3. Economic problem and
4. Other problems.

Ecological Problem: Increasing use and consumption of pesticides affects physiology of man and other organism in the environment. Pesticides treadmill in the most injurious problem in eco-system. The natural development of resistance among the pest species give rise to the new pest species and thus a vicious circle consisting of

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increasing use of pesticides and growth of new pest species, is evolved. The spraying of more potent pesticides, the more resistant varieties of pest spin faster. Their growth ultimately drives away the cultivators from such crops which are particularly susceptible to the fast growing new varieties of pest. It is surveyed that pesticide treadmill spells ruin for the cultivators and brings disaster to the economy in certain cotton growing areas of Maharashtra and Gujrat.

In these states excessive use of pesticides mainly D.D.T. and B.H.C. led to the development of large resistance among existing pests and gave rise to the growth of new pests, which are called secondary pests. The secondary pests break increasing frequency and ferocity appears to be more destructive than the primary growth of pests. The control of secondary group of pests is very difficult. A large quantity and more effective chemicals such as organophosphate and carbonate are used to win over the crisis. The use of such agro-chemical remain effective only for short time and soon after a new species of the pest starts, a fresh and more vigorous treatment is needed.

Physiological Problem: About 70 percent of the total pesticides, consumed in India is used in unplanned manner. W.H.O. (1982) has identified that many of the pesticides are highly toxic and harmful for human health. The ease with which the pesticides are available in the market and their unrestricted and unplanned use is a matter of serious concern. Checks and control on sale is a must and government departments are advised to educate the farmers so that the irreparable loss and damage can be saved.

Pesticides affect physiology of man and other organisms in environment on account of their improper use. Even very commonly used substances like salt etc in over doses are observed poisonous. So long as pesticides are used in amounts sufficient to control the pests they are not injurious. Majority of pesticides have no adverse effect on men and animals or environment in general, if these are used in proper manner.

According to the survey of W.H.O. and the survey done during the study of the area, pesticides are known to be carcinogenic (Cancer Causing), Mutagenic (capable of causing change in genetic pattern), and teratogenic (monster producing causing deformation). D.D.T. is known to be cancer causing agent. B.H.C. is also very injurious and carcinogenic. Methyl-parathion is known as very toxic and difficult to use and Heptachlor is three more toxic than D.D.T.

Many of harmful pesticides have been banned in developed countries such as U.K., U.S.A. etc., but unfortunately no attention is being paid to restrict their use in our country.

Several other substance which are used by the farmers, are very harmful for their health. Thus direct effect of pesticides is noted on the workers who spray them in fields

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and those who manufacture them in factories. Indirect effect is observed on the people who consume the treated agricultural products. Some pesticides affect the products of fish, milk, meat etc.

Pesticides also pose a great threat to wild life. The presence of pesticides has been reported in eggs also. The presence of pesticides residue has been detected in several species of wild life. It is quite unfortunate that among other factors, pesticides are main pollutants of wild life. Some species of insects, which are very useful for the crops, are also disappearing due to the unplanned use of pesticides in the study area.

Economic Problem: There is a significant increase in the expenditure on the production of pesticides and its import. Average consumption of pesticides in India is about four hundred grams per acre of agricultural land. In the study area the average consumption of pesticides has increased from 320 gram per acre in 1971 to 425 gram per acre 2001.

Due to the use of consumption of pesticides a significant picture emerges in chose tracts where social forestry has been taken up. The use of pesticides affects the road side areas in the spraying process. Their use in godown and stores also affects the surrounding environment.

Conclusion

It can be easily deduced that the use of pesticides apart from being a serious problem is also harmful to the rural environment. Their increasing use has proved hazardous fro the human health. The use of pesticides disturbs the ecosystem of the study area. The need and urgency is to check the ecological disturbances and environmental pollution. There is very little time and the corrective measure should be adopted as early as possible before man disables himself and his world through his own follies. The last decade of the 20th century may witness and army of people ravaged with unknown diseases if the uncontrolled use of pesticides goes on unchecked.

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Chapter-56

English Language in India : Problems and Suggestions

—NAZIR AHMAD RESHI

Dr. S.R. Tater is well known person in the academic field. He is institution in himself. He has been associated with number of International Organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad, written number of books and articles on different subjects. He is doing selfless service by spreading literacy among rural people. Language is a means of communication. Dr. Tater has organized many camps for imparting communication skills to youth. He is doing yeoman service to the nation.

In the present age of globalization English is the only lingua-franca for the entire world but students and teachers of English face numerous problems related to the study and teaching of the language. Initially it enjoyed the status of the first language. Then its status was changed into that of a second language used for official work throughout the country. Then it was demoted to the position of an optional second language. Though, today it is well-known to the sizeable number of people in the country, it is on the way to become a foreign language.

The learning of English as second language is bound to pose a number of difficulties both the teachers and the learners. Even among the linguists there have been differences in opinion as to how to proceed to teach the language. While according to some scholars the real difficulty of learning of foreign language lies in mastering its vocabulary. There are others who hold that the real problem is in mastering the sound system and the

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structure of the language. Similarly the problem is posed by differences in culture between mother tongue and English language.

"Mother tongue is not just a verbal pile. It is a psychology, an environment, a source of cultural and cognitive sustenance, an emotion, a bond and many collateral things" (Singh 33). To attempt to guard against its interference is an act of violence with a pernicious potential to damage some vital nerves of the emotional-cultural- artistic continuum of a learners personality. In a seminar Mulk Raj Anand said, "We cannot write like the English. We should not. We can write only as Indians" (Anand 1972).

The mother tongue of a student learning English as second language is bound to have different phonology. And their English is much more affected by their regional accent and it is rather difficult to avoid the pull of one's mother tongue standing in the way of correct pronunciation of English. In order to give effective teaching the teacher must have a good knowledge of mother tongue (L1) and English language (L2) and the differences between the two.

English, as it is internationally spoken, has more than one accent. Apart from two standard models (American English and British English) there are native speakers of this language in Canada, Australia, Newzealand and South Africa. But British RP (received pronunciation) still enjoys world-wide recognition.

In India we may have English speakers from Assam, Bihar, M. P., U. P., Delhi, Tamilnadu and Maharashtra with variations. Some Bengali and Bihari speakers, for instance, replace /v/ by /b/ , instead of pronouncing 'vinay' they pronounce 'binay' and some speakers from U. P. and M. P. replace /s/ by /sh/, instead of pronouncing 'shobha' they pronounce 'sobha'. There is a section of Indians, who by efforts and training, have achieved the approximation to the British standard pronunciation. It may be clear that it is neither possible nor necessary for everyone to get mastery over the British RP (received pronunciation). But to aim at international intelligibility, approximation to the above standard can be tried out. Within India the model of general Indian English (GIE) which is the desirable model to achieve intelligibility within India, would suffice.

In this age of globalization, international tourism, travel and trade, exchange of resources and knowledge, spoken form of English is getting due importance. Therefore, international intelligibility of spoken English should be the learner's aim. There are some tips for learning correct pronunciation of English:

The first thing that the students should be taught is naturally concerned with the English *sound system,* i.e., without teaching phonetics to the students, he must teach

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them the correct pronunciation of various English sounds both individually and when they are used in connected speech. The discrepancy between written symbol and actual pronunciation of various English sounds will have to be made known to the students.

One must know all the 44 English speech sounds and their symbols. 20 of these are vowel sounds and 24 are consonant sounds. With knowledge of these sounds and symbols, a learner can easily distinguish /s/ from / (sh).

Voiced and Voiceless Sounds

In articulating the vowel sounds and the consonants b, d, v, z, m, n, l, r our vocal cords vibrate. All these sounds are called voiced-sounds. Rest of the speech sounds i.e., p, t, k, h, are called voiceless sounds. This information is very useful and is part of training in spoken English. Adding 's' to cut gives /s/ sound; as cuts / kts/. But adding 's' to pen gives /z/ sound; as pens /penz/. Reason is clear if inflection of 's' follows a voiced sound (i.e., /n/ in pen) it sounds /z/.

Knowledge of syllable structure is also helpful in the direction of achieving the correct pronunciation. Syllable is a word or a part of word which has one vowel sound. For example the word CAT /Kt/ has one vowel sound that is and the first and the last sound in this word are consonants.

Aspirated Sounds

Aspiration is an important feature of native English. Most Indians substitute unaspirated /p/, /t/, /k/ for aspirated /ph/, /th/, /kh/ at the beginning of accented syllables. For instance in the word 'paper' the first /p/ is aspirated and the second is unaspirated so the word is pronounced /pheip/ by a native speaker of English, whereas it is pronounced /peipr/ by most Indians. It is interesting to note that unaspirated voiceless plosive at the beginning of accented syllables sound like voiced plosives to the ears of native speaker. The following example illustrates this point:

Word	Pronounced by	Understood by
An Indian as	a native speaker	
Touch	/t/	Dutch
Pack		
Character	/pk/	
/krektr/	back	
director		

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This clearly illustrates that communication positively breaks down if the initial voiceless plosives in accented syllables are not aspirated. Aspiration of plosives should not be a problem to Indian speakers because in most Indian languages the aspiration of plosives is distinctive. The only trouble is that in English the same letter P is used for/ ph/ and /p/.

Substitution of /s/ for /z/:

There is no one to one relationship between spelling and sound. House has /s/ as the final sound whereas noise has /z/. The letters ss are pronounced /s/ in essence but /z/ in Scissors. The letter /x/ is /ks/ in except but gz in exact.

Plural endings are pronounced /s/ by most Indians and peace and peas are thus homophones in their speech. Some other homophones used by Indian learners are; fans and fence, peas and piece, knees and niece, falls and false.

Thus our English language is much more affected by our regional accent and it is rather difficult to avoid the pull of one's mother tongue standing in the way of correct pronunciation of English. In order to learn correct pronunciation one should keep all these points in mind and he should be a keen listener to BBC programmes and Doordarshan news readers, which may help in forming habits of speaking English correctly. So far as vocabulary is concerned he may be directed to seek the help of a dictionary. So by and large a practical teacher is bound to face many challenges when he tries to teach this language to whom it is a foreign language.

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Chapter-57

Dr. B.R. Ambedkar and his Vision for Reconstuction of Indian Society

—P.D. SATYA PAL

Professor S.R. Tater is a creative person. As a Vice- chancellor he innovated many ideas and implemented for the benefit of the students. He has been associated with number of International Organizations and institutions and under his guidance number of students got Ph.D. A widely travelled man in India and abroad written more than fifty books and two hundred articles on different subjects. He is doing selfless service by helping poor and down trodden to get free education and health services through his foundation. He is against dogmatism of any kind in name of caste, class and creed.

Babasahab Dr.Bhimrao Ramji Ambedkar belongs to the rare class of great men who set standards of greatness for themselves and live up to them. In his own words "a great man must be motivated by the dynamics of social purpose and must act as a scourge and scavenger of the society." His life itself stands as a testimony to this ideal of securing human dignity to all. He avouched the mission of his life by proclaiming that "For the protection of human rights several great men have immolated themselves at the altar of duty. Better to die in the prime of youth for a great cause than to live like an oak and do nothing."

Dr.Ambedkar embodied a peerless personage among all the national leaders who only had the moral propriety to assert that "I am a man of character." He waged a valiant struggle against the "diabolical contrivance to suppress and enslave humanity" -the Brahmanical system to make the subhuman and servile majority regain their human

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personality through social, economic, political and cultural emancipation. He declared that "Our battle is for freedom. Our battle is not for few economic and political gains. Our battle is for the reclamation of human personality which was suppressed and mutilated..."

The range of Ambedkar's struggle for securing human dignity is very vast. He had to start from the Right to be Human to attain highest humane level. Dr.Ambedkar's ideas, writings and outlook could well be characterized as belonging to that trend of thought called *social humanism*. He developed a socio-ethical philosophy and steadfastly stood for human dignity and freedom, socio-economic justice, material prosperity and spiritual discipline. His name will glitter forever in the firmament of world history not only as a great social philosopher but also as a great revolutionary who dedicated his entire life for the amelioration of the teeming millions of the underdogs.

Academic Training and Social Commitment

Ambedkar was thoroughly influenced by two illustrious personalities- Lord Buddha and John Dewey. Amidst scores of philosophers postulating on human misery, Buddha stands tall for his radical epistimo – psychological breakthrough shifting from substance thinking to process thinking. Instead of engaging in abstract speculation about the extraterrestrial origins and purposes of the universe and human existence, Buddha called for an empirical investigation into the actual conditions.

Explaining the causal origination of the Brahminical society and the conditions in creating and maintaining a society as 'Alpajana sukhaya', Buddha sets out to reconstitute an equitable and harmonious society of 'Bahujana sukhaya' by rearranging the socio-economic and political relations grounded on morality. Ambedkar, following Buddha questions the determination of social position based on innate nature. He explains that the Bahujans are the victims in this schema of *colonization of mind and capturing social order.*

It is pertinent to note here that Ambedkar considers Buddha as a victim of the Brahmanical society, "Oppressed by the evils and misery then prevalent in the Aryan Society he renounced the world..." (BAWS.Vol IIIpp.165). Dr.Ambedkar found that the central message of the life of Buddha is reconstructing that Brahminical philosophy and society in the light of scientific enquiry, which he proclaims as the historic rebellion of Gautama Buddha.

He came under the influence of the outstanding American philosopher of the time, Prof.John Dewey at the Columbia University. Dewey had forsaken the then dominant

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Hegelian theory of ideas, and *formulated an instrumentalist theory of knowledge, which conceived ideas as instruments to solve social problems.* Ambedkar internalized Dewey's message, which considered philosophy, in its essentials, as criticism involving reconstruction. Ambedkar's teacher of public finance, Edwin R A Seligman who was then the professor of political economy at Columbia was firmly placed among the most outstanding students of public finance and history of economic thought at that time and when Ambedkar went to London, his teacher was an equally eminent economist, Edwin Cannan who was also an acknowledged authority on the history of economic thought.

Even during his student days Ambedkar in 1918 reviewed Bertrand Russell's work, 'The principles of social reconstruction' and finds his thesis is shaky. Applying Russell's ideas to Indian society, he observes "Thus it is not survival but the quality, the plane of survival that is important. If the Indian readers of Mr. Russell probe into the quality of their survival and not remain contented merely with having survived I feel confident that they will be convinced of the necessity of a revaluation of their values of life (BAWS.Vol I, pp.487)."

His World View

History, for Ambedkar was *a story of man's increasing control over his destiny through the progressive development* and application of his capacities. History is a phenomenon explicable in terms of rational-causal analysis. This historical framework provided for a standard of evaluation – societies were more or less progressive in relation to their historical level of development in the direction of *rationalistic, humanistic, egalitarian condition.* He rejected an exclusively economic interpretation of history and assigned great significance to *intellectual forces and ideas in the process of history.* He understood the *history of India as one of progressive decline and degeneration*, it s modern phase representing a *collapse and crisis.* Ambedkar argued with a wealth of textual and historical evidence that the retrogressive nature of Indian history was to be attributed to the presence and operation of the caste system and the *ideological-institutional strangle-hold of Hindu religion which resulted in spiritual fascism.*

But Ambedkar thought that historical evidence was overwhelmingly against the hope of internally saving Hinduism, and therefore the structurally unchangeable Hinduism had to be discarded. *For him it was not merely a question of saving the Untouchables, but it was saving India as a nation though saving Untouchables.*

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In a picture somewhat reminiscent of the Marxist agenda of the proletariat liberating society through liberating itself, Ambedkar maintained that the cause of untouchables was bound up with the cause of Hindu society as a whole. This is because once the *process of gaining social justice* by the Untouchable started; it would *regenerate India as a nation* by undermining the caste system which was its foundation.

Dr.Ambedkar's thought has a view very much different from capitalist or communist view, or the Eastern or Western thought. It is a genuine interaction between Western liberalism and Indian reality as he experienced it and theoretically comprehended it. On the philosophical plane, he was rooted in *Buddhist dialectics, in reason and science.* On the socio-economic and political level, his ideas were grounded in the principle of *socialist democracy.* He had a definite agrarian programme and industrial strategy. He had a dream to enrich democracy. In his economic writings, Dr.Ambedkar made a blistering attack on the imperial economic policy and exploitation. Many professors in London felt that the view expressed by Dr.Ambedkar in his paper on "responsibilities of a responsible government in India" and other works were of a revolutionary nature.

On the question of relationship between the polity and the economy, Ambedkar held a more complex view than ether Liberalism or Marxism. He postulated two superstructures upon the structure of society – the economy and the polity. Of the two superstructures, Ambedkar gave relatively greater weight to the economy than to polity, and that was why he found himself, despite obvious differences, close to Marxism (Rao.V.R, 2001). Unlike Marx, Ambedkar does not see the possibility of statelessness, while he does want castelessness first in India and later, classlessness.

His Context

"The traditional system of caste was" according to Marx "decisive impediment to India's power and progress". But Dr.Ambedkar's dilemma was much more serious. Although he lived a century later than Marx, India was much behind Marx's time. His was a much more complex and arduous situation than Marx's. The Indian struggle for democracy was to begin at the level of consciousness, the mind. That is why the birth pangs of Indian democracy are so severe and recurrent.

The Pragmatic Philosopher

Babasaheb Ambedkar says "All philosophies must be judged by their social products. Philosophy is no purely a theoretical matter. It has practical potentialities.

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Philosophy has its roots in the problems of life and whatever theories that philosophies propound must return to society as instruments of reconstituting society. It is not enough to know. Those who know must endeavor to fulfill". Thus Ambedkar did not lose sight of social problems of his day; he not only analyzed and came up with the solutions to the problems but strived hard to put them in action. The greatness of Ambedkar lies not just in espousing the foundations of a suffering society and providing a way out but by carrying out the mission of emancipation, himself.

He operationalised his ideas into action for reconstituting society as pragmatic philosopher. In fact he has heralded a cultural and psychological battle against the system causing dehumanization, exploitation, coercion and suffering. He found it difficult to connect anyone among the 'educated' to team-up. *"You can get thousands of Hindu youths to join political propaganda but cannot get one single youth to take up the cause of breaking the caste system or of removing Untouchability. Democracy and democratic life, justice and conscience which are sustained by a belief in democratic principles are foreign to the Hindu mind."*

Ambedkar's Exhumation of 'Society' in India

Dr.Ambedkar held that there were two qualitatively different groups which had not only been historically central, but continued to be central, to social organization and social dynamics. These were caste and class. Historically, the Vedic varna system, which was a class order, had been transformed into a caste order subsequently, and in modern India the nascent class order was continually and complexly distorted and defeated by caste order. This is the point of his challenge to Marxists when he asked them whether the Indian proletariat, caste-fragmented, can ever become a class in itself, let alone a class for itself. He explained with diligence that the formation of caste society, coupled with gender inequity is to safeguard the interests of the Brahminical groups in relation to other groups, maintain their moral and mental control over them, and preserve their position of power, prestige and privilege.

Denial of Existential Dignity

Ambedkar explained that the Brahaminical system denies the right to existential dignity to the Bahujans and relegates them a subhuman existence (Satyapal, 2010). As a consequence, they are denied three essential rights, viz., their *right to Identity*. All the identities that are attached to the Bahujans are not given by themselves, but are called by others.

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The identities like Anarya, Pisacha, Sudra, Atisudra, names of individual castes and even the surnames-all are insulting, demeaning identities and are the identities of suppression.

The Bahujans are denied the *right to choice of occupation* and are forced to take up polluting occupations as hereditary occupations. "There are many occupations in India which on account of the fact that they are regarded as degraded by the Hindus provoke those who are engaged in it to aversion... all are slaves of the caste system. But all slaves are not equal in status" (Ambedkar, 1936:31). They are forbidden to exercise any *right to access or claim over resources* of the society in which they live. On the whole, the caste system clamps social oppression, economic exploitation and political suppression which are worse than slavery (Ambedkar, 1917).

Mechanism and Perpetuation

Castes are divided into different classes of castes. A Hindu is caste conscious as well as class conscious. *Whether he is caste conscious or class conscious depends upon the caste with which he comes in conflict.* If the caste with which he comes in conflict is a caste within the class to which he belongs, he is caste conscious. If the caste is outside the class to which he belongs, he is class conscious. The basic weakness of the Hindu social order is that it does not recognize the individual as the centre of social purpose, for it is based primarily on caste and not on individuals. There is no room for individual merit and no consideration of individual justice. Rights, privileges and disabilities and duties are based on the caste to which the individual belongs. It can be understood from the analysis of Ambedkar that Brahmanical ideology as an *ideology of exclusion* which moulded a social order based on inequality where no two castes are equal and the divided castes are made to oppose each other (Satyapal, 2011).

Enforced Poverty and Cultural Capital

Dr. Ambedkar is the first social scientist to find out several facets of dehumanization in the caste system, powered through the engine of religion. Before Dr.Ambedkar several attempts were made to paint caste as only a social aberration. The Hindus are the only people in the world whose economic order – the relation of workman to workman is consecrated by religion and made sacred, eternal and inviolate. The graded inequality puts the classes on a vertical plane not merely through conventions but through spiritual, moral and legal structure.

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Ambedkar defined culture as a more fundamental category in which both politics and economics intersected. His diligent exposition of the economics of Brahmanism as the *law of enforced poverty* based on the *dogma of predestination*, conditioning the victims as willful vassals reveals the *third dimension of capital, i.e the Cultural Capital* (Satyapal,2010). While economic capital refers to the command over economic resources, social capital relates to the resources based on group membership, relationships, networks of influence and support. Cultural capital on the other hand, concerns forms of knowledge, skills and advantages that confer power and higher status in the society. Culture shares many of the properties that are characteristic of economic capital that *any 'competence' becomes a capital in so far as it facilitates appropriation and unequal distribution thereby creating opportunities for exclusive advantage to individuals or groups in the society.*

Ambedkar presented an elaborate illustration of such cultural advantages which are monopolized by the twice-born and are used to condition the behaviour and attitudes of the servile castes for the social, economic and political dominance of the leisure castes. He was the first to trace out the relation between Brahamnical ideology, caste system and economic exploitation. These notions were comprehensively developed later into the concept of cultural capital. "*To sum up, the Brahmin enslaves the mind and the bania enslaves the body*". He delineated the cultural politics of caste making knowledge as secret code and declares "never has society been guilty of prohibiting the mass of its people from acquiring knowledge" (BAWS, Vol.3:43-44). It is the system which deadens, paralyses and cripples the people from helpful activity.

The Necessity of Social Transformation

In India, he analyses that there is no society at all. We have multitudes of societies based on caste. People are not born as humans. They are born into castes and imbibe such notions of mind which do not allow humane interaction among them. "The first and foremost thing that must be recognized is that Hindu Society is a myth... In every Hindu the consciousness that exists is the consciousness of caste. That is the reason why the Hindus cannot be said to form a society or a nation" (BAWS Vol.1pp.51). He explains the ethnocentric belief that the Hindu social System has been perfected for all times has prevented the *reconstruction of the Hindu society* and stood in the way of a revision of vested rights for the common good (BAWS Vol.1pp.269-70). He squarely blames "Brahmanism in instituting caste system has put the greatest impediment against the growth of nationalism" (BAWS Vol.3pp.304). "Unless the social order is changed, no progress could be achieved. The community cannot be mobilized either for defense

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or for offence. Nothing can be built on the foundations of caste. No nation, no morality".

Annihilation of Caste- Notional Change

Ambedkar was thoroughly convinced that unless a casteless and classless society is created there will be no progress in India. This requires a social reconstruction and Ambedkar was very clear about the means to bring about this change. Ambedkar took up the reconstruction of Indian society on the foundations of democracy as a 'mode of associated living.' He asserted that democracy, properly understood and applied would only be the panacea and initiated his public life in1916 on this cause.

Differing with the congress and other 'nationalists', he declared that social revolution must precede political revolution so as to ensure that every citizen enjoy the benefits of political freedom."That political reform cannot with impunity take precedence over social reform in the sense of *reconstr uction of soci* ety..." (BAWS Vol.1pp.42;Vol.17.3pp.82). He reinstates his position that the worth of independence depends on the kind of government and the kind of society that is built up. "Indeed the vision of a new order in a New India would very greatly strengthen determination to win freedom" (BAWS Vol.xpp.41). Exposing the Jatpat Todak Mandal which aspired to '*remodel Hindu Society*' (BAWS Vol.1pp.31,64) , Ambedkar stressed that '*reconstitution of the society*' by annihilating caste and its ideological notions is the cure (BAWS Vol.1pp.42,66).

His Ideal Society and Nation

Ambedkar explains that a human society should have *organic filaments*, an attitude of respect and equality towards fellow human beings. "In an ideal society, there should be many interests consciously communicated and shared. There should be *social endosmosis.*" He envisioned Nation as a social amalgamation which elevates the low castes in to Citizens of equality. In Ambedkar's discourse, nation is a power- homogenized fraternity and a democratic unity. He strived for Nation, as a new social formation characterized by a consciousness of unity and fraternity leading to increased, intensified non-discriminate social exchanges.

Ambedkar's Actions for Social Transformation

Dr.Ambedkar in his grand scheme of reconstruction of Indian society, fought for rights of representation as democratic rights. Basing on the prorata of population, he

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reasoned that all sections of the society including women should get rights of representation spheres of education, employment, agriculture, industry, bureaucracy and governance of this country. Branding that the Brahmanical society is based on *culture of reservations*- keeping education, rule and economy reserved 100% for the Brahmanical castes and relegating the Bahujans to service, he wanted to usher in Democratic society based on the *culture of representations*. His memoranda to the Southborough committee, Montague-Chemsfeld committee, Muddiman committee and his arguments in round table conferences are based on the rights of representation as democratic rights.

Assertion and Equal Citizenship

Babasaheb Ambedkar debunked all those reforms that question only the traditions but never intended to debase the ideological foundations of those customs as **'sectional reforms'** rather than **'social reforms'**. It was during the Mahad Satyagraha in 1927 that the 'aim' of the movement was proclaimed by Dr.Ambedkar as, "*not only removing our own disabilities, but also at bringing about a social revolution that will remove all man-made barriers of caste by providing equal opportunities to all to rise to the highest position and making no distinction between man and man so for as civic rights are concerned*".

While the Mahad Satyagraha focused on 'social & legal equality' the Kalaram Temple Satyagraha focused on 'religious equality'. The charter *of right and demands* of that Dr.Ambedkar presented before the *Indian statutory commission* commonly known as *Simon commission* had a wider '*constitutional significance*' for equal citizenship. While all the participants at the Round Table Conferences were busy with their Communal representations (Hindu,Muslim,Sikh, Parsi etc.) it was only Dr.Ambedkar who raised the issues of Civic equality, Adult Franchise and Citizenship to all Indians.

Away from the Brahminism

The Conversion conference of 1936 enshrined the philosophy of 'human beings' and the ideology of democratic revolution comprehending not only Social, legal & civic equality but also religious equality. This event is significant that it helped members of the society to realize the necessity to understand that religion no longer be inherited but be examined rationally by everybody. It also is a deliberate attempt to debase the Brahminical culture that employ religion as the engine of oppression. Dr. Ambedkar remarked that if the bottom- most stone in a structure is shifted, those above it are bound to be shaken out of their position (BAWS Vol.17.3pp.240).

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The movement from 1936 entered a new phase for attaining 'economic equality' along with social, legal, civil & religious equality, by the abolition of caste & class, considering both Brahmanism and capitalism as necessary evils. The formation of 'Independent labour Party' was a new experiment to formulate the government of 'labouring classes' who also happen to be the exploited castes in Indian social system. He held the view that ills were not due to machinery and modern civilization; they were due to *wrong social organization* which had made private property and pursuit of personal gain matters of absolute sanctity.

These equalities were to be achieved in the trinity of 'liberty, equality and fraternity' by Constitutional rights and guarantees, and much more significantly by the reconstruction of society based on this trinity principle. It was due to his thoughts on the above subjects which enabled a Constitutional scheme of Government of India Act, 1935 much ahead of democratic Constitution of Independent India.

Blueprint for a Society- Constitution

Contempory constitutional authority, Granville Austin has described the Constitution of India as 'first and foremost a social document with three broad objectives-ensuing unity, democracy and creating a social revolution. "The majority of India's constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement."

The Constitution of India bears the impression of Dr.Ambedkar's thought as a key instrument for national reconstruction. He was the lone speaker at the constituent Assembly of 1946, which discussed the frame work of future constitution to underline the need to build up a cohesive society. "*Our difficulty is how to make the heterogeneous mass that we have today take a decision in common and march on the way which leads us to unity. Our difficulty is not with regard to the ultimate; our difficulty is with regard to the beginning*".

In order to establish an inclusive society, Ambedkar looks at democracy, not as a political arrangement, but as "a mode of associated living. The roots of democracy are to be searched in social relationship, in terms of the associated life between the people who form the society" (Keer, 1962:480). He highlights fraternity as the root of democracy and without fraternity other ideals of democracy like equality and liberty cannot endure. He defined democracy as a "form and method of government where

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by revolutionary changes in the economic and social life of the people are brought about without bloodshed" (Keer, 1962:61).

The constitution of India, in order to reconstitute the society on the democratic foundations of equality, liberty, fraternity and justice, incorporated legislations for equality and equal opportunity in all spheres of life. Road map is laid for a democratic and inclusive society through reservations as representations. In order to create social polarization among the victims of the Brahmanical social system, Ambedkar engineered the category '*backward classes*' would cover three principal components, the Scheduled castes, the scheduled tribes and the other backward classes.

And he addressed himself to the task of securing social justice for all the socially and educationally backward classes in the country, under the mandate of a new constitution. It is to be underlined that the *Idea* is to break monopoly by proportional representations, *policy*- is to bring SC,ST, OBC on one platform in order to break caste system as representations are for collection of castes, not for individual castes- as backward classes.

The directive principles strive to create a welfare state and a just social order. Making the state responsible for social change, Article 38 contains the essence of these principles: "The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a *social order* in which justice-social, economic and political – shall inform all the institutions of national life". He announced that the people of India "Expect to happen in a sovereign and free India is a complete destruction of Brahminism as a philosophy of life and as a social order".

Ambedkar identified the functioning of moral order, observance of constitutional morality as the conditions for the successful working of democracy. "Society must have either the sanction of law or the sanction of morality to hold it together without either, society is sure to go to pieces".

Buddhism for Establishing Moral Society and New Social Order

Ambedkar found the means to develop essential social and moral conscience of the society for establishing democratic society in Buddhism. He holds that the essence of Buddhism consists not in the removal of suffering- which is only negative and incidental, but in the attainment of perfection, which is positive and fundamental – i.e. establishing a democratic society. He declared his mission to make India as *Prabuddha Bharat*, an Enlightened India.

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New identity, New personality and New social order A Buddhist is an identity of an individual who is liberated from the bondage of dogma, an interrogator of the sources of oppression, a self consciously liberal and secular in world view. Dr. Ambedkar calls for a change in the personality of a Buddhist based on the ideals of *Pradgna*, *Sila* and *Karuna*- competence, character and compassion, which he himself has embodied. He exhorts that morality is not passive; it is pro active. To defend democracy, in its true sense, becomes the moral duty of every Buddhist.

Incompatibility of Ideologies and Continuing Contradictions

The cherished aspiration of paving way for an inclusive society has not yet been realized, reasons too well known for Ambedkar. The unmitigated contradictions of our society have resulted in a situation that the laws are on the side of equality, and the customs that people follow in their daily lives are on the side of inequality. *(From dowry to several forms of corruption, caste violence and gender violence etc.,)* This paradox is explained as the incompatibility of ideologies. "Indians today are governed by two different ideologies. Their political ideal set out in the preamble of the constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them" (Keer,p. 459). He warned that "political democracy cannot succeed where there is no social and economic democracy" (Das,Vol-I.30).

India Today

It is unfortunate that even after six decades of constitutional policy, democratic ideals are yet to find firm ground among the citizens of India. Owing to illiteracy, poverty and powerlessness they are not in a position to make democracy work. The fundamental rights provided to the socially and educationally backward classes in Article 15 and 16 of the constitution, who constitute the majority i.e., Bahujans of the country, are being denied to a large extent in the pretext of dubious argument of merit *(fundamental rights to enabling provisions)*. This equal opportunity legislation quite often drives the society to take emotional polemic positions *(forum for justice!)*. The underlying problem is that method has been confused with the policy. Providing representations or fair access or equal opportunity being the policy, the quota mechanism is a method to secure fairness. (Thorat, 2008).

In addition, Ambedkar's practical policy of bringing unity among the socially and educationally backward classes on the basis of their common victimhood (scheduled castes due to untouchability, scheduled tribes on the basis of isolation and other

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backward castes who are socially and educationally deprived) as the platform of unity has been ignored, even by the victims of caste system themselves. It is because they still continue to be influenced by the ideology of exclusion, Brahminism which shapes their lives.

Globalization and the Tyranny of Twin Enemies

The social inclusion policy in India has been the outcome of several socio- political movements culminating in the constitution, in which democratic foundations have been envisaged for establishing an integrative society with *one man- one value*. The policies centered on providing the right to equality and equity to all citizens through redistribution. Responsibility to realize this social policy rested with the State and the state remained the only institution with the capacity to side- step disempowering market and customary social relations. Several studies indicate the fact that in practice, the state to a large extent, not only failed to address the problems of poverty, exclusion and social injustice, but also actively served to reinforce them.

After opening up of public superintendence over the national resources in the name of liberalization, privitization and globalization, conditions turned too favourable for the entrenched castes to transform *cultural capital into financial capital (Brahmin control over economy)*. Vast tracts of land are being handed over to private individuals (SEZ), unbridled opportunities to establish profit-oriented enterprises, licensing educational mafia (The right to education Act legitimizes all schools, public and private, and by law legalizes inequal education) aided by the misinterpretations of the Statues; unchecked religious fundamentalism-all together resulted in the strengthening of Brahamnism and capitalism which were declared by Ambedkar as the twin enemies to the society as a whole.

In the pretext of development, the reins of economy are given to the individuals who have been already in possession of all kinds of capital, including Cultural Capital. But Ambedkar warned "It is not enough to keep development as the goal for India...it (development) should be at the socially desirable level". Globalization, based on the philosophy of libertarianism has produced inequalities not only in income and wealth but also inequalities in education and knowledge, leading to inequalities in human capital and technologies.

Since 1991, the 'Growth with a human face' facilitated-Growth without development, Jobless growth, India's 75.6% daily income is less than 2$ and 41.6% $1.25 a day, much below compared to the Rs.60/- per day in NREGS, Hunger deaths and suicides, 57% of males and 62% females in rural areas are "self – employed" – a strange term; cut down subsides on food (0.99% of GDP in 2002-03 to 0.66% of GDP in 2005-06) but bring up food security Bill!!!

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One finds state disowning its responsibilities but talk about corporate social responsibility. It is important to note that whatever the claims made for its efficiency and effectiveness, the so called private sector in India, which is in the hands of a few privileged castes, has never been renowned for its adherence to such collective goals as equity, social justice or social inclusion.

If this situation is not corrected henceforth, as Dr. Ambedkar warned, will lead to the economic pauperization of the majority. In the light of Ambedkar's economic analyses, Globalization is only a process but the crucial problem is that *a Conscious and determined minority creating conditions in their favour, over an amorphous and ignorant majority*. This continues unabated even in the post globalization period also unless one heeds to the warnings of Babasahab.

Democratic Deficit

India today is in a situation which the political scientists refer to as 'democratic deficit' wherein "the failure of an elected government to fulfill the promises to the electorate". This type of democracy can also be understood as a *compromise between the 'power of the vote' and the 'power of business'*, with the governments negotiating the interface between the two. It is too well known that the 'corporate welfare' always wins out over 'social welfare' when economy gets tight. Hence Ambedkar warns "What they are doing is not to make India safe for Democracy but to free the tyrant to practice his tyrannies...Let not tyranny has the freedom to enslave". (p.238).

Today democratic revolution is a label much used by many and particularly marxists of all shades! The Communist party India (M) declares its goal is to run people's democratic revolution while for CPI, it is national democratic revolution where as the Maoists aim to engage in new democratic revolution. On the other hand it is a humanitarian revolution that Dr.Ambedkar envisaged. "All the same we must not forget the vast difference that separates a revolution from real social change" (BAWS Vol.17.3pp.53). A revolution transfer political power from one party to another but what we require is a real social change in the relative strength of the forces operating in society.

Ambedkarism as a Way to the World

Hence, it is the responsibility of the civil society especially the educated sections to create social and moral consciousness and build a humane society. In an important way, Dr.Ambedkar thus gave expression to an inner need in India for a just social

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condition; on such basis alone can national well-being be secured. Though mindful of the great obstacles to the establishment of democratic arrangement in Indian society, Ambedkar was optimistic about a cohesive society. "I am convinced that, given time and circumstances, nothing in the world will prevent this country from becoming one and with all our castes and creeds, I have not the slightest hesitation in saying that we shall in some way be a united people" (Keer, 1962:388). He exhorted the nation to preserve independence by establishing equality and fraternity in all spheres of life. World requires to be reconstructed for the public good, common good and universal good of humankind. Ambedkarism shows the way-out. It has a vision to build up a 'New World'.

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Chapter-58

Terrorism in India : Trends and Issues

—ASHUTOSH PANDEY

Dr. S,R. Tater is a well known name in the academic world. He is author, academician, social worker, engineer, administrator, stress management guru and philanthropist. He is a good communicator and motivator. For the first time I met him with Dr. Anil Dutta Mishra. At first sight his multi facets personality attracted me and we become good friend. We worked together in a multi volume series on women in world Religion. Any one can impress with his vast and diversified knowledge. A humble and dedicated person he always inspire people around him. I read his well researched book Naxlism: Myth and Reality. A widely travelled man spreading nonviolence and giving training of Science of Living and Preksha Meditation in remote and dense forest area of Assam, Gujarat and boarder area of Rajasthan.

He has dedicated his life for society. I call him a young man of Seventy Years. He is a living example of life based on honesty and simplicity.

In International legal studies of terrorism, no words are quoted more often or more appositely than those of Prof. Richard Baxter, who said, 'we have cause to regret that a legal concept of 'terrorism' was ever inflicted upon us. The term is imprecise; it is ambiguous and above all, it serves no operative legal purpose. Conceptualization of terrorism is not an easy task. Even the UN expert committee on prevention of terrorism could not arrive at a definitional consensus due to political and ideological differences of the member nations. In essence, terrorism is linked with violence. It is "the use or threat of violence against small number to put large number in fear," or as well put by an ancient Chinese philosopher: kill one, frighten 10,000.

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In terms of practice and motivation, terrorism is practiced either by small, clandestine violent groups committed to political change or by the state machinery in order to produce, or attempt to produce, or to forestall such political change, or to maintain a ruling group, like an authoritarian or a military regime, in power. To quote an Indian scholar of eminence, "In the twentieth century terrorism has been overwhelmingly practiced by the state apparatus and to much smaller extent by group opposed to the state" . Infact, the history of the present century is replete with ghastly instances of states terrorism under totalitarian or military regime like those of Stalin, Hitler, Mussolini, Franco, Mao, Yahiya Khan, Pol Pot and Chesesku. Scholars like Friedlander regarded Stalinism and Nazism as representing state terrorism" carried to its further most illogical extremity.

The idea of human security encompasses a range of concerns that take the concept of security into almost every area of human life. The origin of the idea can be traced to the 1960s and was reflected in the new security literature that began to emerge in the 1980s and 1990's . It has been given much of its recent currency by the United Nations Human Development Report 1994 which provided a major statement on the new security concept . Human security was defined generally in terms of safety from chronic threats such as hunger, diseases and repression as well as 'protection from sudden and hurtful disruptions in the patterns of daily life – whether in homes, in jobs or in communities . Human Right abuses have often been defended on the grounds that they are Justified by the ends they served by securing the 'national interest'.

I have so far discussed a number of the theoretical issues to do with security as well as some of their practical implications. The first is the issue of humanitarian intervention in 'internal' conflicts. The second concerns terrorism and the nature of responses to it, especially with respect to the events of 9/11, 2001 and their after math. Terrorism, thus of conceived, exclude those acts of violence which are motivated by considerations of "pure personal aggrandizement". Common crimes like dacoity and murder do not constitute terrorism. Again insurgency and terrorism is different. Saksena has, however, sought to differentiate them on the basis of two essential attributes as follows.

(a) An insurgent has the support of a large section of the local population while a terrorist need not have such support;

(b) An insurgent is a national of a country who is in revolt against the constitutional government of his country and fights overthrow that government by guerilla warfare, whereas a terrorist may or may not be a national of the country in which he operates.

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These differences are marginal, and it must be conceded that terrorism is an integral element of various insurgent movements that have erupted in India and other South Asian countries.

India has a long history associated with terrorism. During the British rule, the revolutionary freedom fighters were labeled as terrorists. They had either martyrdom or suffered imprisonment for the emancipation of their motherland from bondage, and were, therefore, loved and respected by their compatriots. Moreover, unlike the present day terrorists, the freedom fighters of British & India did not indulge in indiscriminate violence against common Englishmen, but resorted to violence only against their adversaries or exploitations, such as the English bureaucrats, Judges, Police officials and their native associates.

The peasant's movement in Telangana led by the communists in the late forties marked the beginning of a new era of terrorism in independent India. During this movement in 1949-50, 619 persons were killed, 347 houses burnt and 470 attacks were made on police and armed forces by the terrorists. On the other side 400 terrorists were killed and 8000 arrested in police action.

The second phase of terrorism in free India started in 1967 in the form of Naxalite violence. The march of terrorism in India took an extreme turn in the early eighties with the rejuvenation of Khalistan movement in Punjab under the leadership of Bhinderwale. In Kashmir too, the same strategy was adopted by the religio-political forces to arouse religious animosities among the ignorant civilians. The free will of the Kashmir's has since been subverted by terrorism. Their ignorance and innocence have been exploited by fundamentalist's propaganda .

Among the most recent cases of intervention that have dominated discussion of security and insecurity were, first, the terrorist attacks of 11, September, 2001 on US targets and, second, the response by the US, supported by a significant international coalition, in forcibly intervening to unseat the Taliban government in Afghanistan in the belief that it had been harboring the organization responsible for the attacks. M.K. Narayanan, currently the national security adviser of India, in an article less than a month after the terror attacks in the USA (in Asian Age online) argued that there was "a connection between September 11 attacks in the USA and the ongoing conflict in Jammu & Kashmir. He argued that a war against terrorism must address the violence in Kashmir as well as in Afghanistan."

The only terrorist act discussed in India Today is the November 2008 attacks in Mumbai in which 183 lives were lost. Yes it is important, it is Pakistan-sponsored and it is international terrorism. But we tend to forget the series of terrorists acts in the

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country. In Mumbai in 2006, 270 persons were killed by terrorist acts including the train blasts. In 2007 in Varanasi, Mumbai etc. - 112 persons were killed. In 2008 before Mumbai attacks, in Hyderabad, Jaipur, Bangalore, New Delhi, Agartala, Imphal etc. 260 people were killed. The perspective in looking at terrorism has to be carefully formed and the use of the term international terrorism should not blind us to harsh realities inside the country.

As mentioned earlier, apart from the specific threats from, and activities of, various militant/insurgent/ extremist groups in specific areas of the country, terrorism is the foremost issue in the minds of the people and challenge to the overall internal security situation. There were, during the year, a number of incidents of terrorist attacks in different parts of the country, viz., the terrorist attack on a CRPF Camp in Rampur, serial Bomb blasts in Jaipur, Bangaluru, Ahmedabad, Delhi, 2008 the dastardly attack by terrorists in Mumbai in which around 166 civilians and police/security forces personnel were killed, including 26 foreign nationals, and several hundred persons were injured. The Government has been, on a continuing basis, reviewing the security arrangements in the light of emerging challenges and a number of important decisions had been taken and measures had been put in place in the past few years. Further, detailed reviews were undertaken in the wake of the incidents in Mumbai and several other measures have been taken/are underway since then. These are briefly indicated in Ministry of Home Affairs.

The unlawful activities (prevention) Act, 1967 (UAPA) had been amended in 2004 to make provisions for dealing with terrorist offences and terrorist organizations. The Act has been further amended through the unlawful activities (prevention) amendment Act, 2008, to strengthen the provisions for dealing with terrorism, both in terms of the substantive provisions pertaining to offences related to terrorism, and the procedural aspects of dealing with such offences, while making suitable provisions to prevent any misuse or harassment.

The National Investigation Agency (NIA) Act, 2008 has been enacted to provide for the setting up of the NIA to investigate selected cases of offences under certain Acts which have been mentioned in the Schedule and which, inter-alia, include the UAPA. Following this, the NIA has been constituted and a Director General appointed, along with other officers and staff, and infrastructure. Three cases have since been taken over for investigation by the NIA.

Keeping in view the fact that the kind of terrorist attacks which have been witnessed in the past few years in different parts of the country, and other forms of extremist and communal violence, can cause serious damage and trauma by way of loss of life

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among innocent citizens, the Government has approved a scheme for provision of assistance to the families of those who may be killed or incapacitated in such violence. Under the scheme, provision has been made for giving financial assistance to the tune of Rs. 3 lakhs as a fixed deposit to be placed in an account of an identified dependent/ beneficiary, in addition to assistance for the education of orphans of such families under the ASSIST scheme of the national foundation for communal harmony and help for long-term requirements of medical assistance that may arise as a result of such violence.

As in previous years, terrorists staged hundreds of attacks on people and property in India. The most prominent terrorist groups were violent extremists operating in Jammu and Kashmir; Maoists operating in the "Naxalite belt" in eastern, southern and central India; and ethno-linguistic nationalists in India's northeastern states. The federal and state governments tried various strategies to address some of these grievances within the context of Indian democracy, but the government was firm: groups must cease violence before negotiations can begin, and the government will not entertain territorial concessions.

India alleged, based on numerous arrests and several major attacks, that UN designated Foreign Terrorist Organizations (FTOs) began a campaign in the Indian heartland to gain support from India's minority Muslim population for terrorist attacks. The Indian government blamed two prominent Pakistani-based FTOs, Lashkar-e-Taiba (LT) and Jaish-e-Mohammad (JEM), for several attacks in major Indian cities.

On July 11, terrorists set off seven blasts on packed commuter trains in Mumbai, killing at least 209 people and injuring more than 700. On March 7, terrorists set off three blasts in the holy city of Varanasi, killing 21 and injuring 62 people. On September 9, terrorists set off a series of blasts outside a mosque in the western Indian city of Malegon that killed 38 people and wounded more than 50. Police claimed the Malegon attack was conducted by Islamic extremists hoping to incite further anger between the Hindu and Muslim communities.

On October 27, Karnataka state police in Mysore arrested two suspected terrorists who allegedly belonged to the terrorist group Al-Badr. Police believed the suspects were inserted as an advance team to establish a base in southern India from which they would facilitate terrorist attacks on economic and government targets, especially in nearby Bangalore, a high-tech hub.

In addition, terrorist groups continued their attacks in Jammu and Kashmir against Indian and Kashmiri politicians, civilians in public areas, and security forces. Hundreds of non-combatants were killed, most of whom were Kashmiri Muslims. Indian experts asserted that the July 11 attack that killed eight tourists and injured 43 in Srinagar was

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designed to inhibit growth in the tourism industry and to hamper increasing Kashmiri enthusiasm for normalization of ties with New Delhi and between Indian and Pakistani controlled Kashmir. Unfortunately, Kashmir continued to be a dangerous area as an American citizen was injured in a grenade attack in Srinagar in June. Indian officials said that terrorist infiltration into Jammu and Kashmir increased in 2006, although they also pointed to an overall decline in violence and infiltration since 2000.

Naxalite (a Maoist agrarian peasant movement) terrorism, which covered a broad region of eastern, central, and southern India, grew in sophistication and lethality. Naxalites launched several high-level attacks, raising the insurgency's profile, and expanded the rural territory under their control. On July 17, at least 25 people were killed, 80 injured, and approximately 250 people were missing following an attack by some 800 armed Naxalites in the Dantewada district of Chhattisgarh.

The United Liberation Front of Assam (ULFA), an ethnic separatist group, conducted multiple terrorist attacks against civilians and security forces in the Northeastern Indian state of Assam resulting in numerous deaths and injuries. In one of the more violent series of attacks attributed to ULFA, on November 5 several bombs exploded in a crowded market and at an oil refinery in Assam's capital city Guwahati, killing 12 people and injuring a few dozen.

In Manipur, a Northeast Indian state affected by over 20 insurgent groups, two American citizens were seriously injured on August 16 in a grenade attack on a Hindu temple in the capital, Imphal. Four people died, including two children, and 34 were injured. An ethnic Meitei separatist group, Kanglei Yawol Kanna Lup (KYKL), was suspected to have been the perpetrator.

Indian security agencies and the police in Tamil Nadu remained active to prevent infiltration into the state by members of the Liberation Tigers of Tamil Eelam (LTTE) who were engaged in violent conflict with the army in neighboring Sri Lanka.

U.S. Government and military cooperation with India on counterterrorism continued to expand. In October, a company of U.S. Marines traveled to India for a counterterrorism exercise with the Indian army. In September, the Indian Army sent a company to Hawaii to train with U.S. Army Pacific forces. In August, the Indian Army sent two experts to observe a military exercise in Hawaii.

The U.S.-India Counterterrorism Joint Working Group (CTJWG) has met eight times since its creation in 2000. India also participated in CTJWGs with 15 other countries, and in multilateral CTJWGs with the EU and BIMSTEC (an organization promoting economic cooperation among Bangladesh, India, Myanmar, Sri Lanka, Thailand, Bhutan, and Nepal).

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The Indian government supported ongoing U.S. investigations in cases involving American citizens that were victims of terrorism. On April 26, in part due to U.S. evidence, a special court in Kolkata convicted seven men for the January 2002 attack on the American Center in Kolkata that left five Indian police officers dead and over 20 injured.

India's counterterrorism efforts were hampered by its outdated and overburdened law enforcement and legal systems. The Indian court system was slow, laborious, and prone to corruption; terrorism trials can take years to complete. An independent Indian think tank determined that the thousands of civilians killed by terrorism in Jammu and Kashmir from 1988 to 2002 received justice in only 13 convictions through December 2002; most of the convictions were for illegal border crossing or possession of weapons or explosives. Many of India's local police forces were poorly staffed, trained, and equipped to combat terrorism effectively. Despite these challenges, India scored major successes this year, including numerous arrests and the seizure of explosives and firearms during operations against Lashkar-e-Taiba and other terrorist groups.

Certain countries have now waged a relentless propaganda war in various international forums against India for alleged violation of human rights by police and armed forces in different parts of country, although their own records of human rights are not at all satisfactory. As a matter of fact, there is no denying that violations of human rights by the state apparatus have been taking place in India, because of certain practical problems, social realities and civil necessities. In fact, some monitoring mechanisms have since been evolved in India, the world's largest democracy, through judicial activism, free press, and human rights bodies which provides checks and balance on state terrorism.

Our foregoing discussion centre's around the problem of terrorism in India and its consequent impact on human rights. Terrorist violence cannot be justified on the ground of its political and ideological motivations or its value basis. Terrorism involves a military campaign against civil society which has no means to retaliate in combat except through the instrumentalities of the state, a number of conventions of the United nations commission of human rights. The Ad-hoc committee on international terrorism reports of the Secretary General and its instruments of various inter-state organizations on political and international terrorism has urged the members of the international community to undertake stringent and effective legal and administrative measures to combat terrorism.

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- **Dr. Chanchal Mal Choradia,** Eminent doctor of alternative medicines and Eminent Social Worker, Jalori Gate, Jodhpur (Raj.).
- **Prof. (Dr.) D.C. Jain,** Head, Neurology Department, Vardhman Mahaveer Medical College and Safdarjang Hospital, New Delhi.
- **Deepa. P,** Ph.D. Scholar, Department of Philosophy, Pondicherry University (T.N.).
- **Dr. Desh Raj Sirswal,** Assistant Professor (Philosophy), Post Graduate College for Girls, Sector -11, Chandigarh & Programme Coordinator, CPPIS, Pehowa (Kurukshetra).
- **Er. Shailendra Dhadha,** Engineer, Jodhpur (Raj.).
- **Dr. Gyan Chand Khimesara,** Principal Govt. P.G.College, Mandsaur (M.P.) & Dr. Gunmala Khimesara, Professor in Hindi Govt. PG. College, Mandsaur (M.P.).
- **Dr. Gyan Prakash,** Visiting faculty, Department of HSS, ISM Dhanbad (Jharkhand).
- **Prof. Jayeeta Ganguly,** Cheena Bhavana Visva Bharati, Santiniketan (W.B.).
- **Dr. John. Christopher Kommalapudi,** Department of Philosophy, Andhra University, Visakhapatnam (A.P.).
- **Dr. K. Victor Babu,** Editor in chief, International Journal of Multidisciplinary Educational Research, Andhra University, Visakhapatnam (A.P.).
- **Prof. (Dr.) K.R. Rajani,** Professor of Philosophy & Director, Dr. DDCWS, Andhra University, Visakhapatnam (A.P.).
- **Dr. Krishna Paswan,** Assistant Professor, Department of Philosophy Siliguri College, Siliguri (Assam).
- **Dr. M. Balaji,** Associate Professor VIET, Visakhapatnam & Asha Latha, Principal, Vijaya Krishna College, Visakhapatnam (A.P).
- **Dr. M. Ramakrishnan,** Associate Professor, KSR School of Management Tiruchengode (T.N.), Dr. Sudharani Ravindra, Professor, PSG Institute of Management, Coimbatore (T.N.).
- **Dr. Md. Sirajul Islamm,** Head & Associate Professor, Department of Philosophy & Religion, Visva- Bharati University, Santiniketan (W.B.).
- **Dr. Merina Islam,** Associate Professor, Cachar College, Silchar (Assam).

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- **Mrs. Hajra Member Sahab**, Research Scholar Singhania University, Pacheri Bari (Raj.).
- **Monika Garg**, Assistant Professor, BS Anangpuria Institute of Law, Faridabad (Haryana).
- **Prof. Narayan Lal Kachhara**, Ex. Principal, Motilal Nehru Regional Engineering College, Allahabad (U.P.), Ex. Director, Kamala Nehru Institute of Technology, Sultanpur (U.P.).
- **Nazir Ahmad Reshi**, Department of English, Vikram University, Ujjain (M.P.).
- **Dr. P. Chinnaiah**, Associate Professor, Department of Philosophy, S.V. University College of Arts, Sri Vankateswara University, Tirupati (A.P.).
- **Mr. P. Nithiya**, Research Scholar, Department of Philosophy, Pondicherry University, Kalapet (T.N.).
- **Mr. P.D. Satya Pal**, Department of Anthropology, Andhra University, Visakhapatnam (A.P.).
- **Dr. P.I. Devraj and Syamala. K**, Assistant Professor, Department of Philosophy, Sree Sankaracharya University of Sanskrit, Kerala.
- **Dr. P.K. Sahu**, Assistant Professor, Department of Education, Central University of Haryana, Narnaul (Haryana).
- **Mr. Pankoj Kanti Sarkar**, Research Scholar, RGNF, UGC, Department of Philosophy, University of North Bengal.
- **Dr. Paras Mal Agarwal**, Emeritus Professor of Physics, Emeritus Research Scientist and visiting Professor, Oklaho State University, Stillwater OK 74078 U.S.A.
- **Mrs. Poonama Verma**, Junior Research Fellow, Dept. of Philosophy, Kurukshetra University, Kurukshetra (Haryana).
- **Mr. Pranab Barman**, Research Scholar & Dr. Dibyendu Bhattacharyya, Associate Professor, Department of Education, Kalyani University.
- **Dr. Prem Suman Jain**, Former Director, Prakrit Bharti, Sravanbelgola (Karnataka).
- **Dr. R. Siva Prasadh**, Associate Professor, Institute of Advanced Studies in Education (IASE), Andhra University, Visakhapatnam (A.P.).

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- **Prof. (Dr.) S. Nagendran**, Chairman, Indian Holistic Medical Academy, Chennai-20 (T. N.).
- **Dr. Sadhana Thakur**, Assistant Professor in Political Science, Sri Arvind Mahila College, Mithila University, Patna (Bihar).
- **Dr. Shivnarayan Joshi**, Former Head & Professor, Department of Philosophy, Godavari Vallabha Niwas, Makrana Mohalla, Jodhpur (Raj.).
- **Dr. Sudha Jain**, Joint Director, R. S. Research Institute, Varansi (U.P.).
- **Dr. Surendra Singh Pokharna**, Former Scientist ISRO, Presently Consultant, High-tech Outsourcing Services, Ahmedabad (Guj.).
- **Dr.V.L. Dharurkar**, Prof. & Head Deptt. of mass Communication & Journalism, Ambedkar Marathwada University, Aurangabad (Mah.) & **Dr. M.R. Chandavarkar**, Vice Chancellor, Karnataka state Women's University, Bijapur (Kr.).
- **Prof. Y.V. Satyanarayana**, Emeritus Professor in Philosophy, Andhra University, Visakhapatnam (A.P.).
- **Dr.Vijay Kumar**, Chief Editor, 'Samprajna' monthly magazine, N4/4B-4R, Shanti Nilayam, Krishnapuri, Karaundi, Varanasi (U.P.).
- **Dr.Vinod Mishra**, Lecturer (Hindi), Govt. Inter College, Banda Danda, Pauri Garhwal (U.P.).
- **Dr. Viplav**, Department of Political Science, SDPG College, Dankar, GB Nagar.
- **Dr. Yamini Sahay**, Assistant Professor, Department of Philosophy, K.B. Women's College, Hazaribag (Jharkhand).

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DEDICATION

I am proud of being an Indian and I Solemnly pledge-

1. To honour our constitution, national flag and national anthem.
2. To follow the lofty ideals motivating national movement.
3. To maintain the unity, integrity and sovereignty of India and to save the forests, lakes, rivers and wild animals.
4. To serve the nation.
5. To honour women and not to discriminate on the basis of religion, language, state, class or creed.
6. To have compassion for all living beings.
7. To keep away from violence.
8. To protect public property.
9. To develop scientific approach, humanistic outlook and feeling of improvement.
10. To form the feelings of fraternity, equanimity and honour in my countrymen.
11. To aim at excellence in all personal and group activities.

"Be aware of your rights; be devoted to your duties."

Prof. (Dr.) Sohan Raj Tater

National Human Rights Commission expects from all children, students and citizens to observe and repeat daily the above pledges given in the constitution "Article 51" by attaching their photographs and signatures.

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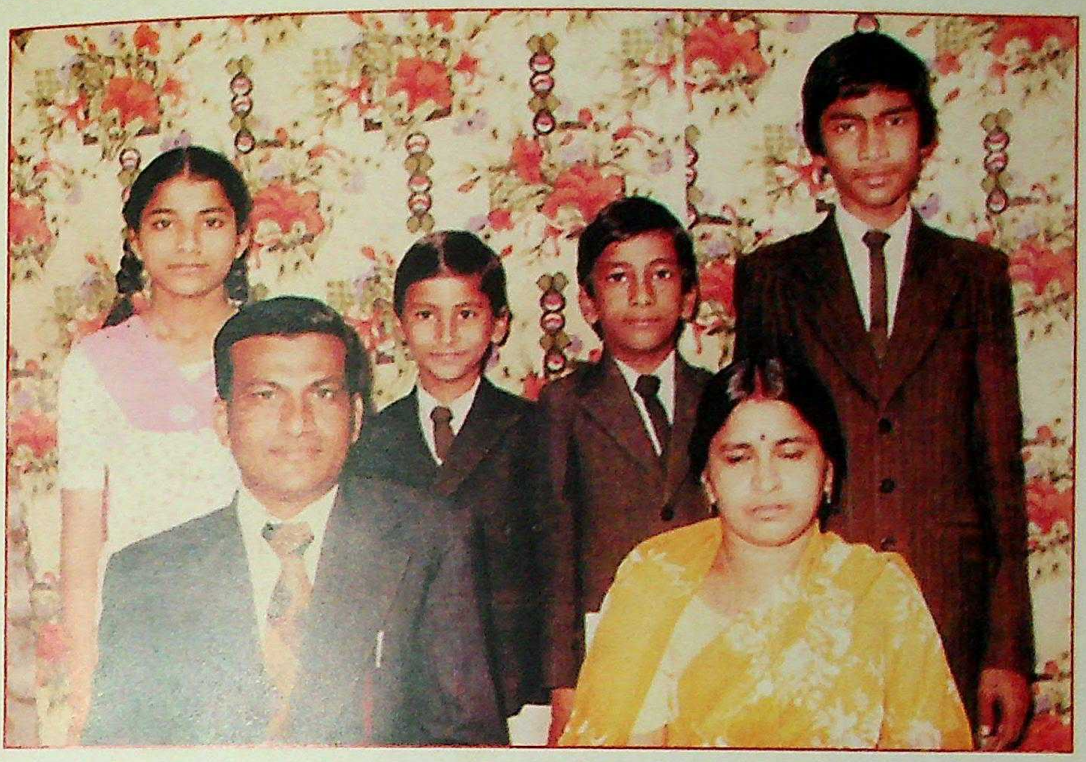
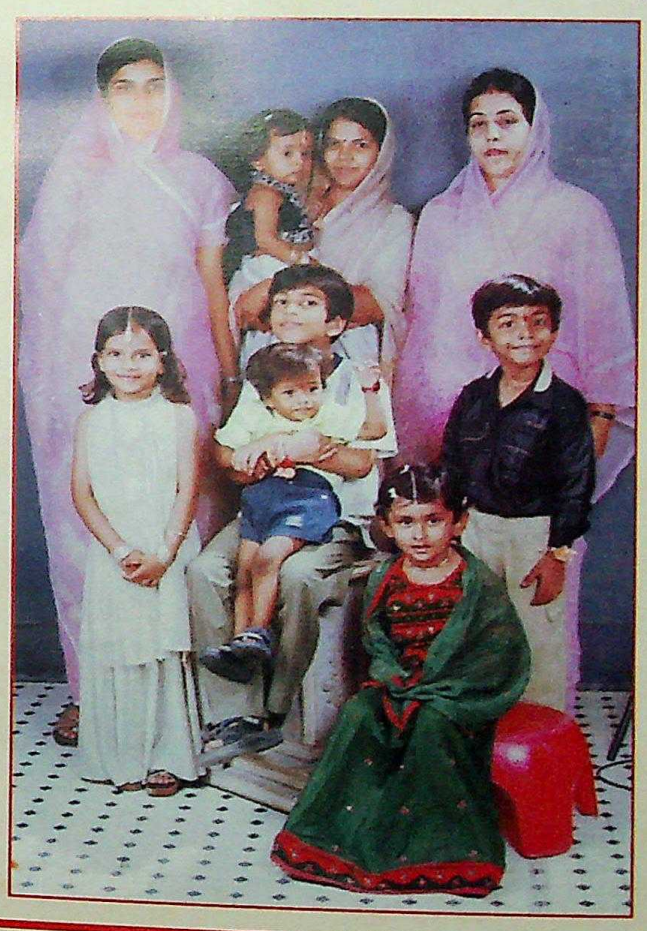


Young Sohan Raj Tater with his Wife and Children



Daughter in Laws
and
Grand Sons,
Grand Daughters
of
Sohan Raj Tater

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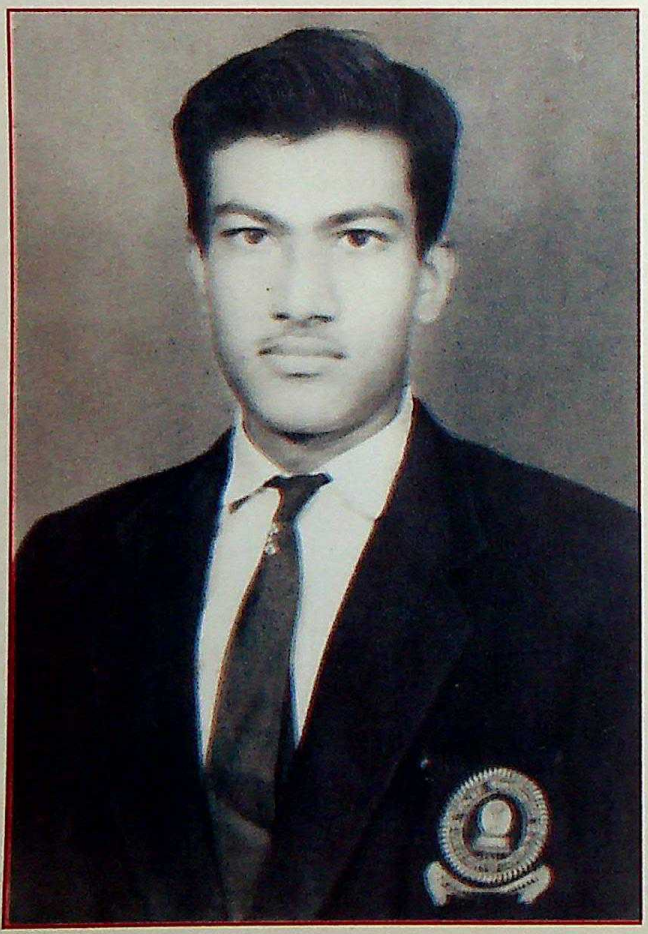
Sohan Raj Tater as Secretary of Student Union
Mahesh Higher Secondary School, Jodhpur with Principal
& other Members of Student Union in the year 1961-62



Sohan Raj Tater
While Pursuing Engineering
at M.B.M. Engineering College,
Jodhpur (Raj.) during 1964

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Engineer Sohan Raj Tater in the Final Year of Mechanical Engineering of M.B.M. Engineering College, Jodhpur (Group Photo) Year 1969

Sohan Raj Tater Assistant Engineer P.H.E.D. with his higher officers at Bikaner in 1974

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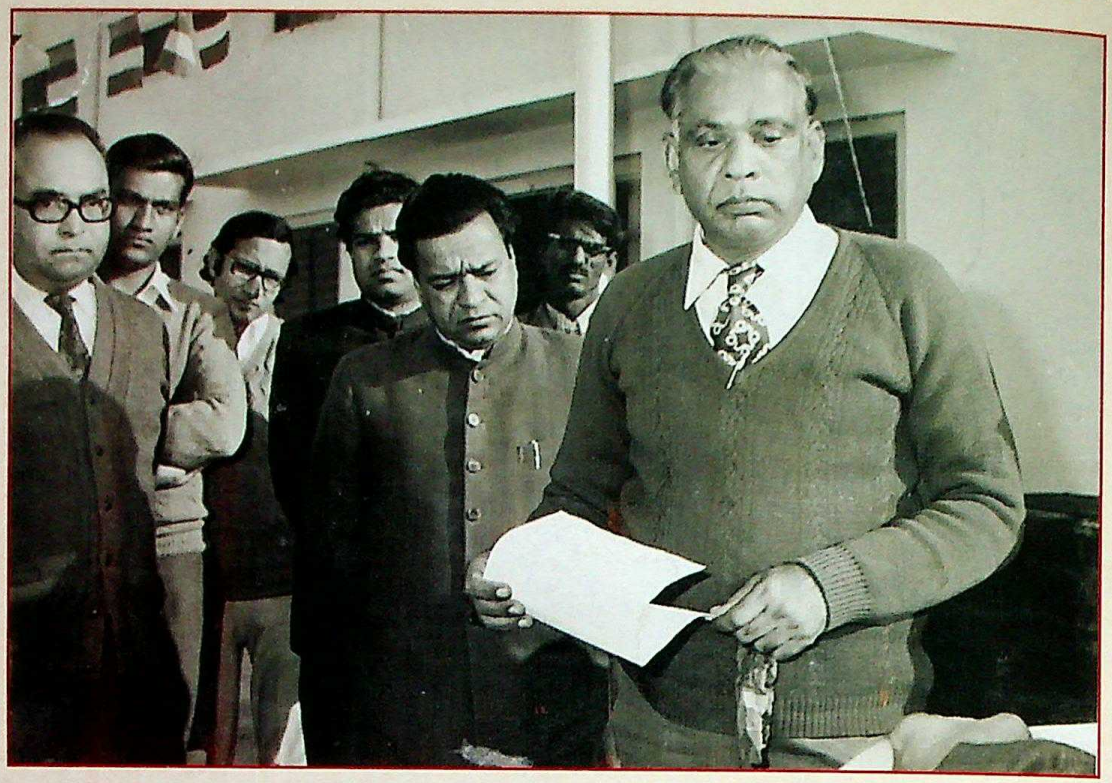

Sohan Raj Tater Assistant Engineer P.H.E.D. with his higher officers Chief Engg., Supdt. Engg. during serious discussion in 1975 at Bikaner

Sohan Raj Tater With Shri Khetsingh Rathore, P.H.E.D. Minister Raj. during inspection in 1976 at Bikaner (Raj.)

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Engineer Sohan Raj Tater with other Engineers & employees of P.H.E.D. Bikaner in the Year 1976

Sohan Raj Tater getting Govt. Award for excellent services as Executive Engineer P.H.E.D. from Collector, Churu on 15-8-1985

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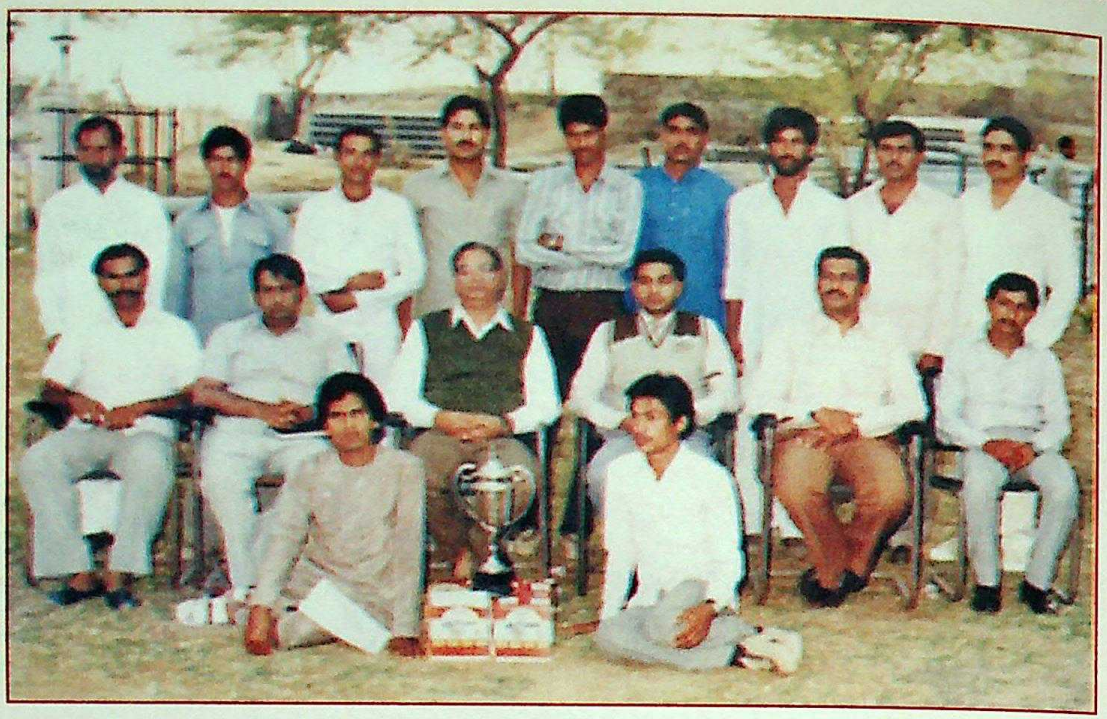

Engineer Sohan Raj Tater with other Engineers & employees of P.H.E.D. Churu in the Year 1981

Engineer Sohan Raj Tater in the farewell of Shri Surjeet Singh Executive Engineer, P.H.E.D. Churu in the year 1983

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Sohan Raj Tater during a function of House opening at Jasol (Raj.) in 1990

Sohan Raj Tater being Farewelled by his P.H.E.D. Staff and officials as Executive Engineer, Jodhpur (Raj.) in June 1990

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Sohan Raj Tater as Executive Engineer P.H.E.D. with Collector Barmer Joining his duty by helicopter at Balotra (Raj.) during heavy flooding on 07-07-1990

Sohan Raj Tater With his Award "Yuvak Ratna" felicitated at New Delhi on 1987 with his Father in presence of H.H. Acharyashri Tulsi

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Sohan Raj Tater With his father & two uncles during a programme at his birth place Kanor for handing over Secondary School built by his family to Govt. in 2000

Sohan Raj Tater delivering speech in Seminar organized by A.B.T.Y.P. at Jaipur in May 2005

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Sohan Raj Tater presenting "Preksha dhyan" Magazine as Editor to Acharyashri Mahapragyaji at Ladnun on Feb. 2005

Sohan Raj Tater as Secretary of J.V.B., Ladnun delivering speech during Award Ceremony in presence of H.H. Acharyashri Mahapragya at Ladnun on 11-09-2005

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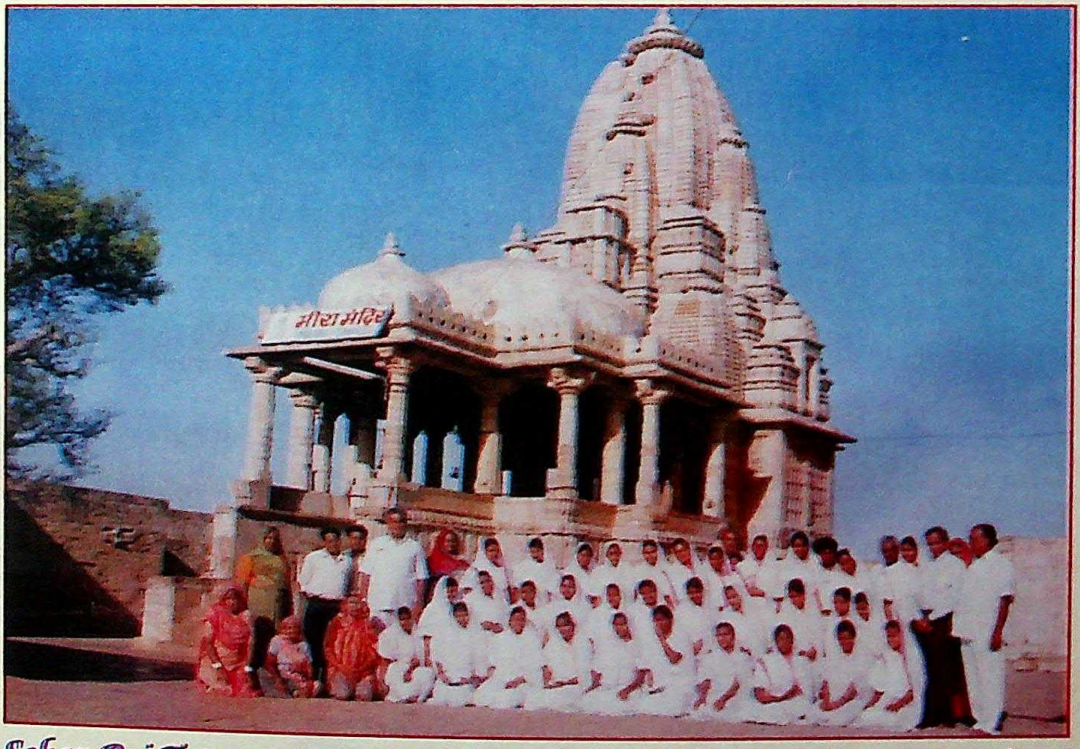
Sohan Raj Tater as Convener of Parmarthik Shikshan Sanstha, during initiation Ceremony of Mumukshus at Bhiwani in 2006



Sohan Raj Tater as Convener Parmarthik Shikshan Sanstha, Ladnun (Raj.) with Mumukshu family at Meera Temple during 2007

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Sohan Raj Tater as Member, Board of Management J.V.B.U., Ladnun, with President of India H.H. A.P.J. Abdul Kalam during University Convocation 2007

Book written by Sohan Raj Tater being innaugrated by Acharyashri Mahapragya at Ladnun in June, 2009

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Book written by Sohan Raj Tater being innaugrated by Yuvacharyashri Mahashraman at Ladnun, June 2009

Sohan Raj Tater
With D.Litt. Degree.

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Sohan Raj Tater With other Professors at "Sahid Smark" Seoul, South Korea, during World Philosophical Congress, Aug. 2008

Sohan Raj Tater with Samanüji and other Professors at Temple, Seoul, South Korea, during World Philosophical Congress, Aug. 2008

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Sohan Raj Tater Preaching as Senior Upasak to Terapanth Jain Community at Barrely (U.P.) during Paryushan on 22-08-09

Sohan Raj Tater being Honoured by president Akhil Bharthiya Terapanth Yuvak Parishad in holy presence of Yuvacharyashri Mahashraman, May 2005

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Sohan Raj Tater delivering speech as secretary of Jain Vishva Bharati during J.V.B. meeting at Bhivani, 2006

Sohan Raj Tater with President of India H.H. A.P.J. Abdul Kalam as Member B.O.M., J.V.B.U., Ladnun in 2005

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Sohan Raj Tater Participating in Interim World Philosophical Congress at New Delhi 15-20- Dec. 2006 with Samniji

Sohan Raj Tater opening Research book as Guest of honour with V.C. of Anamalai Universtiy during Innaugration of Conference Oct. 2011

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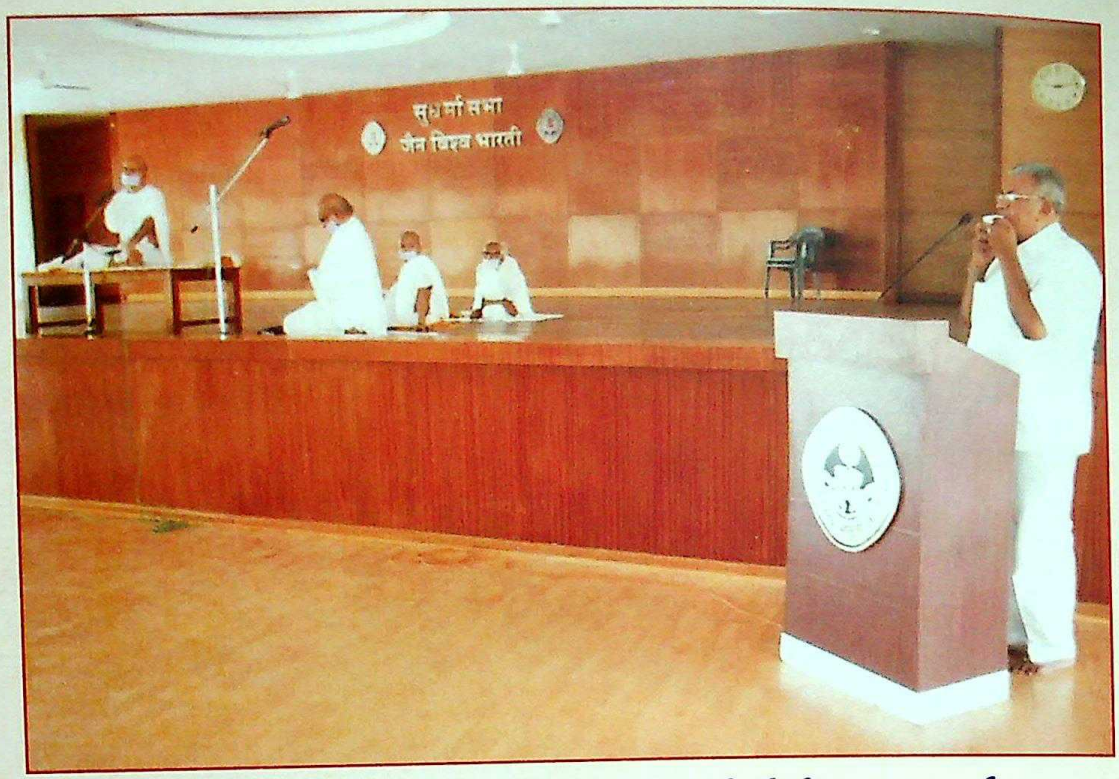

Sohan Raj Tater delivering speech in the holy presence of Yuvacharyashri in June 2009 at Landun during his book opening

Sohan Raj Tater presiding as Guest of Honour in 18th International Conference & Convocation Cermony, 21 Feb. 2010 at Kolkata organized by I.B.A.M.

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Prof. (Dr.) Sohan Raj Tater getting Innaugrated his Research books in Akhil Bhartiya Darshan Parishad conference at Ambedkar University, Muzaffarpur (Bihar) on 19.12.2010

Books written by Prof. (Dr.) Sohan Raj Tater on Yoga being innaugrated by Former Chief Minister, Former Governer of Uttar Pradesh and V.C. during International Seminar of Yoga at Lucknow University on 20th November, 2010

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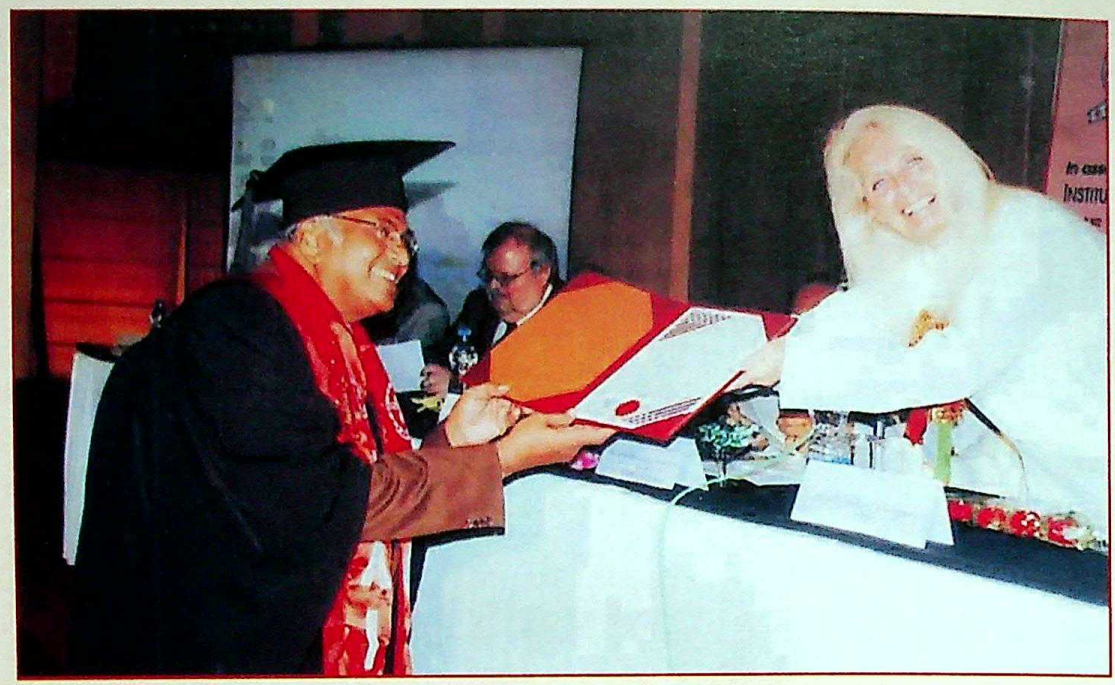

Sohan Raj Tater receiving his D.LITT. (Education) Degree from New Age International University, U.S.A., Convocation at Kolkata on 21.02.10

Research books written by Prof (Dr.) Sohan Raj Tater are being innaugrated by Ambassador of India in Nepal at Russian Embassy, Kathmandu (Nepal) during International Conference on 1st October, 2010

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Sohan Raj Tater With I.C.P.R. Chairman Shri K.Ramkrishna Rao

Sohan Raj Tater, Patron Indo-Nepal Samrasta International Honouring H.H. Vice-President of Nepal, Shri Parmanand Jha at President Bhawan, Kathmandu (Neapl) during International Conference on 1st October, 2010

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Sohan Raj Tater presiding the International Conference held by "The Open International University For Complementary Medicines" at Colombo (Sri Lanka) on 13th November, 2010

Sohan Raj Tater getting "Gem of Naturopathy" Award from Former Chief Minister of Uttar Pradesh during International Seminar on Yoga at Lucknow University on 30th November, 2010

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Sohan Raj Tater in the innaugral session of
National Seminar in Patna University at Patna (Bihar)
as Guest of Honour on 15.12.2010

Sohan Raj Tater With Shri Jogender Singh, Fomer C.B.I. Director
as Guest of Honour during Conference at New Delhi

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Sohan Raj Tater Presiding First Asian Philosophical Congress as Vice President of Akhil Bhartiya Darshan Parishad on 7 March 2010

Prof. (Dr.) Sohan Raj Tater being awarded with "Indo-Nepal Harmony Award" by Ambassador of India in Nepal at Russian Embassay, Kathmandu (Nepal) during International Conference on 1st October, 2010

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Sohan Raj Tater being honoured as Guest of Honour during 18th International Conference and Convocation Ceremony on 21 Feb. 2010 at I.B.A.M. Kolkata

Sohan Raj Tater Demonstrating Yoga techniques at U.P.R.I.M.S.R., Saifai (Etavah-U.P.)

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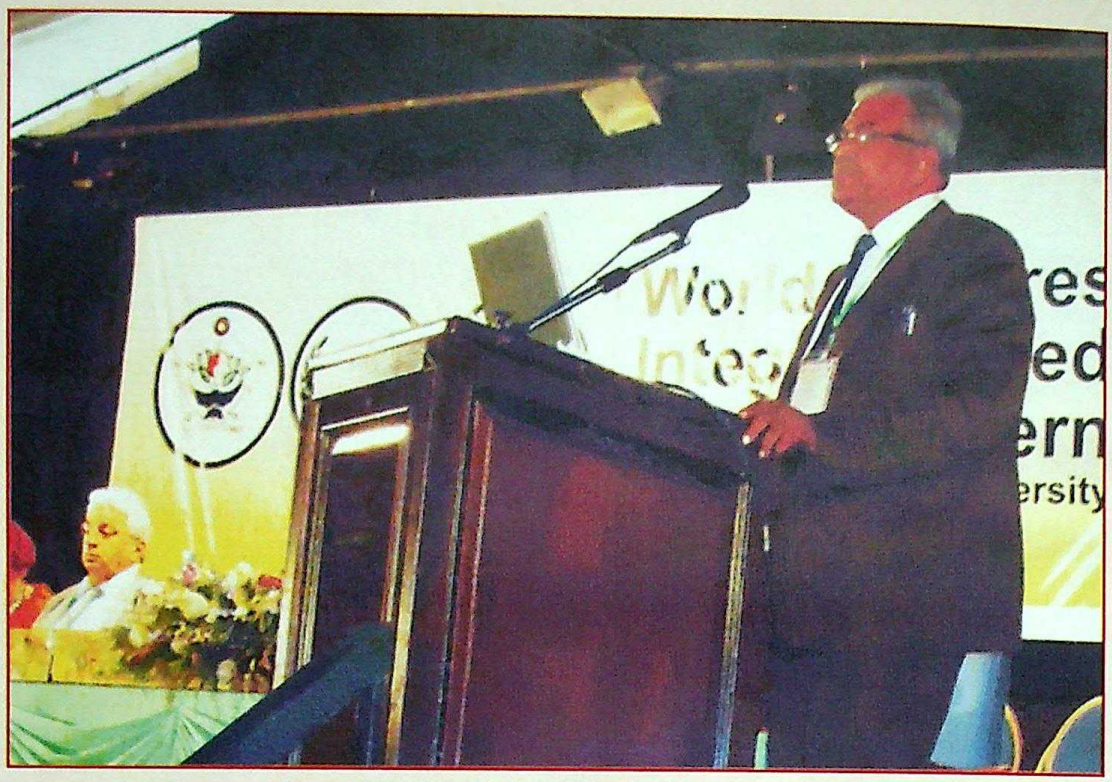

Sohan Raj Tater presenting Research paper in the International Conference held by "The Open International University For Complementary Medicines" at Colombo (Sri Lanka) on 13th November, 2010

Sohan Raj Tater being Honoured in Rastrapati Bhawan, New Delhi, 2011

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Sohan Raj Tater receiving "Indo-Bhutan Harnomy Award" from Advisor of Royal Bhutan King and Indian Ambassador at Thimpu (Royal Bhutan) on 01st May 2011

Sohan Raj Tater delivering Lecture as Senior Upasak during Jain Paryushan Parva at Bhayander (Mumbai) from 26.08.2011 to 03.09.2011

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Sohan Raj Tater being Honoured in Scientist Meet Conference at Bangalore in presence of H.H. Acharyashri Gyansagarji Nov. 2011

Sohan Raj Tater being Felicitated as 'Gem of Yoga' during National Conference by V.C., Lucknow University at Lucknow on 30.11.11

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Prof. (Dr.) Sohan Raj Tater, Chairing Academic session on 03.12.2011 at Jagannath University, Dhaka, Bangaldesh during International Conference, organized by International Congress Social Philosophy

Prof. (Dr.) Sohan Raj Tater with Kumau University Vice Chancellor delivering Presidential address during opening session of Gandhian Study Seminar sponsored by UGC, New Delhi at Kumau University, Nainital (Uttrakhand) on 16 March, 2011

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Prof. (Dr.) Sohan Raj Tater getting innaugrated books written by him from Dasho Meghraj Gurung, Advisor Royal Bhutan King on 1st May 2011 at Thimpu (Royal Bhutan)

Prof. (Dr.) Sohan Raj Tater in the meeting with University Grant Commission New Delhi authorities as UGC Panel Member on 8th February, 2011

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Sohan Raj Tater, Presenting his Research paper during 49th World Congress on 26th Nov. 2011 at The Open International University for Complementry Medicines, Colombo (Sri Lanka).

Sohan Raj Tater Innaugrating Poster with G.V.G. Krishnamurthy, Former Election Commissioner of India, 5th June 2011

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Sohan Raj Tater in his book releasing function with Shri Ramnareshji Yadav, Former Chief Minister of Uttar Pradesh, at Lucknow, 04th June, 2011

Prof. (Dr.) Sohan Raj Tater heading railly of "Samrasta International Congress" at boarder of Royal Bhutan on 30th April, 2011

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Sohan Raj Tater being honoured by G.V.G. Krishnamurthy, Former Election Commissioner of India in Kalinga Vaisya Samaj function at New Delhi on 12.12.2010

Sohan Raj Tater with his Family Members on pilgrimage at Hill of Darjeeling during Tirth Yatra Sept. 2011

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Prof. (Dr.) Sohan Raj Tater participating as Guest of Honour in "Samrasta International Congress" summit conference at Thimpu (Royal Bhutan) with Advisor Royal Bhutan King & Indian Ambassador on 1st May 2011

Sohan Raj Tater getting Bharat Excellence Award with Gold Madel from Shri G.V.G. Krishna murthy, Former Election Commissioner, Govt. Of India in the conference of Friendship Forum of India at New Delhi on 20th July 2011

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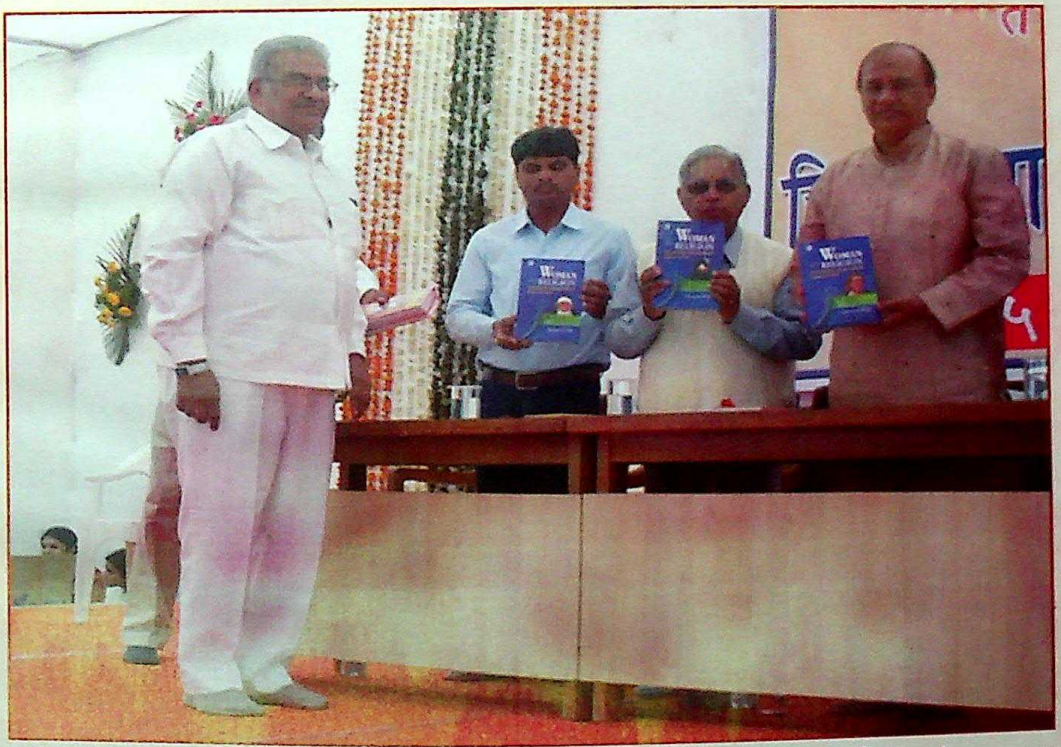
Sohan Raj Tater delivering Lecture as Resource person at L.D. Institute of Indology, Ahemdabad Oct. 2011



Research books written by Prof. (Dr.) Sohan Raj Tater are being innaugrated by V.C. Shrisomnath Sanskrit University and president A.B.D.P. at Veraval, (Gujarat) on 7th February, 2012 during A.B.D.P. conference

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Sohan Raj Tater being honoured in second Global Seientists and Engineers Conference as Guest of Honour at Mumbai on 7-8 January, 2012

Sohan Raj Tater is being Felicitated by Gujarat State Governer for excellent services in literature & education field

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Sohan Raj Tater presenting Research paper in second Global Scientists and Engineers Conference as Guest of Honour at Mumbai on 7-8 January, 2012

Sohan Raj Tater demonstrating Meditation techniques to the children of Ramgad Village of Udaipur District, March 2012

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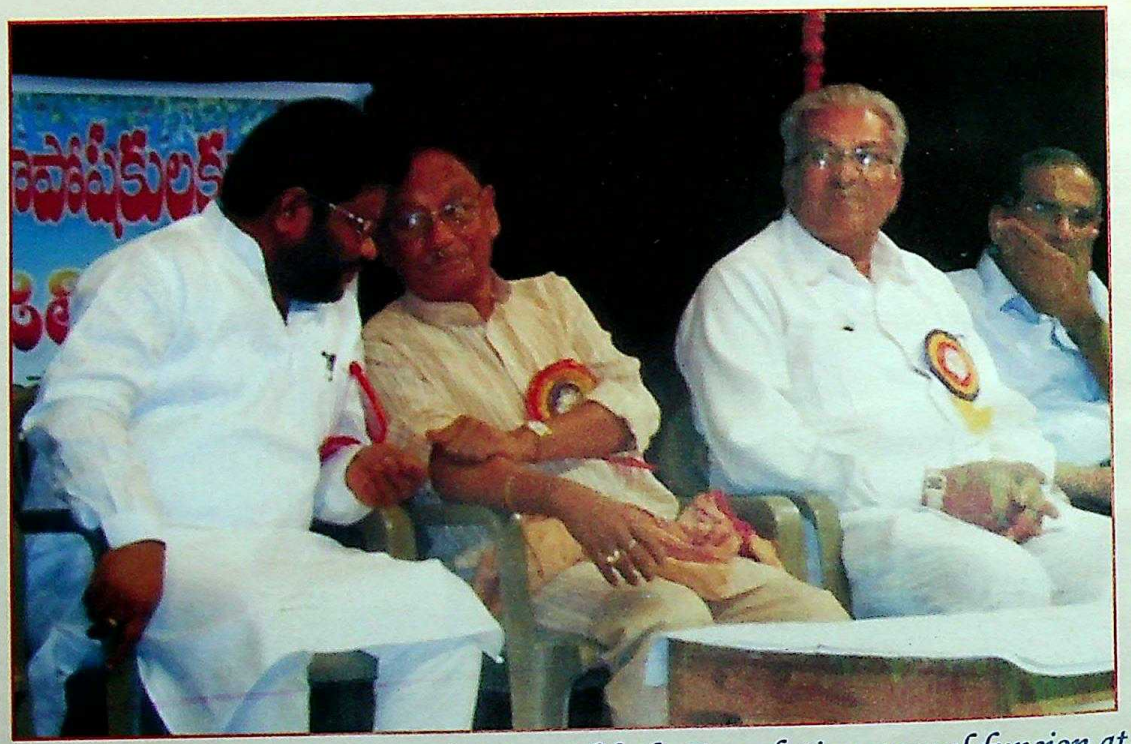
Sohan Raj Tater presenting Research paper during International Congress Social Philosophy Conference at Dhawad (Kr.) on 28 May, 2012



Prof. (Dr.) Sohan Raj Tater chairing Adileela Foundation annual funcion at Andhra Pradesh Bhawan, New Delhi as Guest of Honour with respected Girdhar Gomango Former Central Minister & Ex. Chief Minister of Orrisa on 29.04.2012

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Sohan Raj Tater getting "Yoga Padmabhushan Award" during 21st International Cenference and convocation ceremony organized by Indian Board of Alternative Medicines, Kolkata (W.B.) on 20 March, 2013

Prof (Dr.) Sohan Raj Tater delivering Keynote address as Chief Guest during conference organized by Vedanta Research Centre, Ranchi (Jharkhand) from 23-24 March, 2013

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Prof. (Dr.) Sohan Raj Tater awarding Degree to student as Emeritus Professor during convocation of Trinity World University, U.K. at Kolkata (W.B.) on 20 March, 2013

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Prof. (Dr.) Sohan Raj Tater presiding Round Table International Conference on "JAINISM" at Seoul (South Korea)

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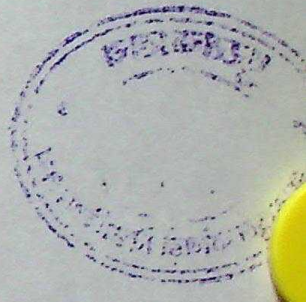

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पुस्तकालय

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वर्ग संख्या 891.2082 आगत संख्या 181472

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित 30 वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क लगेगा।

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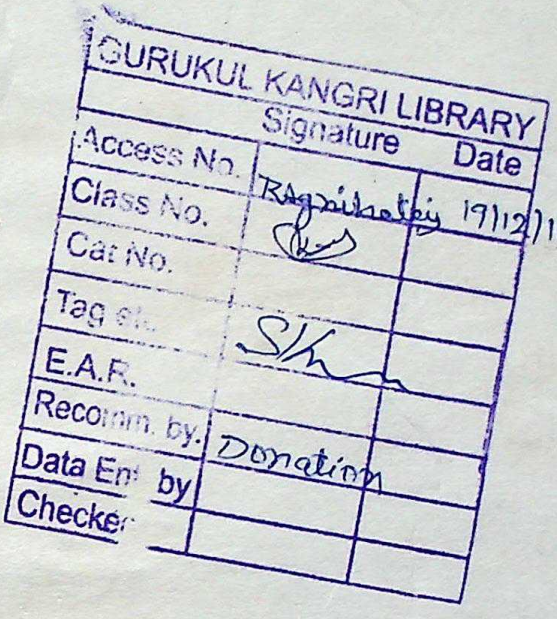

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Felicitation Volume in Honour of Prof. (Dr.) Sohan Raj Tater

About Editors

(1) **Dr. Suresh Kumar Agarwal**, is an internationally renowned practitioner of alternative medicines. He is also the president of Peace society world wide, an organization committed to promote peace, harmony & happiness throughout the world.Several awards & honours from national & international organizations & institutions such as Mother Teresa life time achievement award, Dr. B. C. Roy award, Swami Vivekananda international award, Mahatma Gandhi peace award etc. have been endowed to him to avow his exceptionally qualitative genius. He has widely travelled the different parts of the world such as U.S.A., U.K., France, Netherlands, Germany, Switzerland, Belgium, Italy, Romania, Egypt, Singapore, Thailand, Sri Lanka, U.A.E., Malaysia, Nigeria, Kenya, Nepal, etc to promote and propagate the ideas and principles of alternative medicine, world peace and international understanding on the invitation of several international organizations such as U.N., WHO, World peace foundation, I.A.E.W.P. etc.

(2) **Dr Sanjeev Sogani** , M.Sc. (Org Chem.), completed his Ph.D. in 1992 and post Doctorate for a year. During Ph.D. he has published number of scientific papers and patent application in international repute journals and published two review articles in journal of American chemical society and Journal of chemical society. He has received a young scientist award from CSIR, Govt. of India. He has been selected for the task force member, from industry, for Indo-US green Chemistry society set-up by DST. He is the board member of many recognized institutes and society. He has done extensive traveling to US ,Europe and Japan for attending various technical conferences and delivered lectures on various topics and also attended business/charitable meets at high level delegations.

(3) **Shri Vijay Gupta**, is owner of IT.COM College is having with education(B.E.(CS), PGDCA, MCA) with good skills. Presently takes lectures for different Degree Courses and also take participation in management operations. As the present time is of challenging and competitive, Vijay Kumar Gupta is giving imperative devotion to studies to build up the academic career of students.

(4) **Dr. Vimal Prakash Sharma**, President of "Shekshnik Abhiprenna Punj." organization dealing in promotion and evaluation of teachers for quality education in Madhya Pradesh state. Writer of 12 books on education subject. President of India awardee in Education field. Working hard for diverting and dedicating criminals in the main stream of society. Helping poor and orphan children in getting their Education. Receipient of many National International Awards for educational and social service.

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(6) **Shri Bhupesh Kumar Jain**, Industrialist and social worker. Deep study of Jain philosophy and working with dedication and devotion for promotion and spread of Jainism in India and Abroad. Always ready for the service to mankind for their Education, Treatment and providing Job.

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